THE
CHURCHES & CHAPELS
OF
OLD LONDON

WITH

A Short Account

of those

who have Ministered in them

J. G. WHITE

Deputy

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1901

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Dedication.

TO THE WARDENS, COURT OF ASSISTANTS,

AND FREEMEN

OF THE

= Ancient Fraternity =

(Bretherne and Sisterne)

of St. Nicholas,

OTHERWISE

The Worshipful Company of Parish Clerks

THIS BOOK IS RESPECTFULLY DEDICATED

BY THE AUTHOR,

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Master of the Company, 1892-3; 1901-2.

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CHRISTMAS, 1901.

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Preface.

THE following pages consist of two distinct and separate sections, one relating to the old Churches that existed in the City before the Fire of London, the other relating to the Chapels and Meeting Houses, in number amounting to sixty-five, that existed in the City during the eighteenth century and the beginning of the nineteenth.

The sites of the old churches are very plainly indicated in most instances by little green spots, formerly church-yards, now changed into pleasant gardens and resting places. A very small amount of information can be gleaned as to the architecture, style, or size of these buildings. In most cases, no doubt, they were small and insignificant structures, but sufficiently large for the congregations attending them. That they were more in number than the circumstances required is sufficiently evidenced by the fact that when the City was rebuilt it was determined to erect but half the number that previously existed, although there is not much doubt that then, as now, the inhabitants did not always attend their own parish churches, for we find in the records of the "Old Stepney Meeting," at that time situate in the small village of "Stebonhethe," that when it was formed in the year 1644-45, it is stated that among the congregation worshipping there "we have men of Stepney and others of Walbrook and Birchin Lane" attending the church.

With regard to those who have ministered in these old churches, the same difficulty occurs as that in respect to the buildings. Information—in most cases of a most meagre description—can only be obtained from a large variety of sources, scattered here and there in

works and histories relating to the history of the old City. The few particulars here given—and I venture to think for the first time collected together—show in a marked degree the various characteristics of these good and worthy men, who, not without many faults and failings, worked boldly and fearlessly in their Lord's vineyard, in the midst of many trials and difficulties, of which we can have no conception.

We will commence our round of the old City, not, as in the case of the chapels and meeting houses, taking each district, but in alphabetical order. By this means any one particular church can be more easily found, the aim and purpose of this little work will be served, and the hope of the author will not be disappointed if a livelier interest is awakened in those who may read these pages, in the interesting and unique buildings which still remain in our midst—the City churches—or, if one kindly thought is given as those most interesting and sacred spots are passed in busy life, the City churchyards—to those who lie at rest in their quiet shade, and who no doubt have worshipped in those holy temples of which the following pages attempt to give a short account.

J. G. WHITE,
Deputy.

91, Cannon Street, E.C.
1901.

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The Churches and Chapels of Old London;

With a short account of those who have ministered in them.

F. G. W.
1901.

THE following is a list of all the parish churches which existed in the old City before the Fire of 1666, with those that have been since erected. Those churches which do not now exist are printed in italics.

Portsoken Ward (3), *St. Katherine*, *Holy Trinity*, St. Botolph; Tower Ward (3), All Hallows Barking, St. Olave, Hart Street, St. Dunstan-in-the-East; Aldgate Ward (4), St. Catherine Cree, St. Andrew Undershaft, St. Catherine Coleman, *St. James, Duke's Place:* Bishopsgate Ward (4), St. Botolph, St. Helen, St. Ethelburga, *All Saints:* Broad Street Ward (6), All Hallows, London Wall; St. Peter-le-Poor, *St. Martin Outwich*, *St. Benet Fink*, *St. Bartholomew*, *St. Christopher-le-Stocks:* Cornhill Ward (2), St. Peter, St. Michael; Langbourne Ward (7), *St. Gabriel Fenchurch*, *St. Dionis*, All Hallows, Lombard Street, St. Edmund-the-King, St. Mary Woolnoth, *St. Nicholas Acons*, *All Hallows Staining:* Billingsgate Ward (4), *St. Botolph*, St.

Mary-at-Hill, *St. Andrew Hubbard, St. George, Botolph Lane:* Bridge Ward (4), St. Magnus, *St. Margaret, Old Fish Street, St. Leonard, Eastcheap, St. Benet, Gracechurch:* Candlewick Ward (5), St. Clement, Eastcheap, St. Mary Abchurch, *St. Michael, Crooked Lane, St. Martin Orgar, St. Lawrence Pountney:* Walbrook Ward (5), St. Swithin, London Stone, *St. Mary Woolchurch Haw*, St. Stephen, Walbrook, *St. John-the-Baptist, St. Mary Bothaw:* Dowgate Ward (2), *All Hallows-the-Great, All Hallows-the-Less:* Vintry Ward (4), St. Michael Royal, *St. Martin Vintry, St. Thomas-the-Apostle*, St. James, Garlickhithe; Cordwainers' Ward (3), *St. Antholin*, St. Mary Aldermary, St. Mary-le-Bow; Cheap Ward (7), *St. Benet Shereog, St. Pancras, St. Mildred, Poultry, St. Mary Colechurch, All Hallows, Honey Lane*, St. Lawrence, Jewry, *St. Martin Pomeroy:* Coleman Street Ward (3), *St. Olave, Jewry*, St. Margaret, Lothbury, St. Stephen, Coleman Street; Bassisshaw Ward (1) *St. Michael Bassisshaw:* Cripplegate Ward (7), *St. Michael, Wood Street*, St. Giles, St. Alban, St. Mary Aldermanbury, St. Alphege, *St. Mary Magdalene, St. Bartholomew:* Aldersgate Ward (6), *St. Mary Staining, St. John Zachary, St. Olave, Silver Street, St. Leonard Foster*, St. Ann Agnes, St. Botolph, Aldersgate.

Farringdon Within (10), *St. Ann, Blackfriars*, St. Paul's Cathedral, *St. Peter, Westcheap*, St. Vedast, Christ Church, St. Augustine, *St. Matthew, Friday Street, St. Michael-le-Querne, St. Faith*, St. Martin, Ludgate; Bread Street Ward (4), *All Hallows, Bread Street*, St. Mildred, *St. John-the-Evangelist, St. Margaret Moses:* Queenhithe Ward (7), *Holy Trinity*, St. Nicholas, Cole Abbey, *St. Nicholas Olave, St. Mary Somerset, St. Mary, Mounthaw, St. Peter, Paul's Wharf, St. Michael, Queenhithe:* Castle Baynard Ward (4), *St. Gregory*, St. Benet, Paul's Wharf, *St. Mary Magdalene*, St. Andrew-by-the-Wardrobe.

Farringdon Without (8), St. Sepulchre, S. Andrew, Holborn, St. Dunstan-in-the-West, St. Bartholomew-the-Great, St. Bartholomew-the-Less, St. Bride, The Temple, Holy Trinity, Gough Square.

Total number of churches 113; now standing 53; destroyed 60.

In addition to these there were in old London thirteen greater conventual churches. The old chronicler, Fitz Stephen, makes this remark: "I do not think there is a city in the world that has more praiseworthy customs in the frequenting church, respecting services,

keeping feast days, giving alms, betrothing, marrying, burying religiously."

The list of rectors of these churches is not given in a complete form in these pages, the changes being so numerous that to give them all would have increased the size of the work too much. Those names are principally given concerning whom a few particulars can be gleaned, or who remained longest in their cures, this information being taken from the "*Norum Repertorium Ecclesiasticum Parochiale Londinense*," by the Rev. Geo. Hennessy.

In the Guildhall Library there is a pamphlet with the following title and contents:

"A General Bill of the Mortality of the Clergy of London in a Brief Martyrology and Catalogue of the Learned, Grave and Painfull Ministers of the City of London, who have been Imprisoned, Plundered, and Barbarously Used, and deprived of all livelihood for themselves and their Families in the late Rebellion, for their Constancy in the Protestant Religion established in this Kingdom, and their Loyalty to their King under that grand Persecution by the Presbyterians.

"London: Printed against St. Bartholomew's, December, 1662.

"A General Bill of the Mortality of the Clergy of London," &c.

The Cathedral Church of St. Paul's—the Dean, Residentiaries, and other members of the Church sequestered, plundered and turn'd out.

St. All Hallows, Wood Street.—Dr. Watts sequestered, plundered, his wife and children turned out of doors, and himself forced to fly.

St. All Hallows Barking.—Dr. Lafield pursuyvanted, imprison'd in Ely House and the ships, sequestered, and plundered, afterwards forc'd to fly.

St. All Hallows, Lombard Street.—Mr. Weston sequestered.

St. Alphege.—Dr. Halse shamefully abused, his cap pulled off to see if he were not a shaven priest, voted out, and died with grief.

St. Andrew Hubbard.—Dr. Chambers sequestered.

St. Andrew Undershaft.—Mr. Mason, through vexation, forced to resign. Mr. Pritchard, after that, sequestered.

St. Andrew, Wardrobe.—Dr. Jackson sequestered.

St. Anne, Aldersgate.—Dr. Clewel sequestered.

St. Austin.—Mr. Udall sequestered; his bed-rid wife turned out of doors, and left in the street.

St. Bartholomew, Exchange.—Dr. Grant sequestered.

St. Bennet Fink.—Mr. Warfield sequestered.

St. Bennet Gracechurch.—Mr. Quelsh sequestered.

St. Bennet, Paul's Wharfe.—Mr. Adams sequestered.

St. Bennet Shereog.—Mr. Morgan died with grief.

St. Botolph, Billingsgate.—Mr. King sequestered and forc'd to fly.

Christ Church.—Mr. Finch turn'd out and died.

St. Christopher.—Mr. Hantlow forc'd to resign.

St. Clement, Eastcheap.—Mr. Stone shamefully abused, sequestered, sent prisoner to Plimouth, and plundered.

St. Dionys Back church.—Mr. Hume sequestered and abused.

St. Dunstan's, East.—Mr. Childerly reviled, abused, and died.

St. Edmonds, Lombard Street.—Mr. Paget molested, silenced, and died.

St. Ethelborough.—Mr. Clark sequestered, imprisoned.

St. Faith's.—Dr. Brown sequestered and died.

St. Foster's.—Mr. Batty sequestered, plundered, forc'd to fly, and died.

St. Gabriell, Fenchurch.—Mr. Cook sequestered.

St. George, Botolph Lane, St. Gregorie's by St. Paul.—Dr. Styles forc'd to resign.

St. Hellen.—Mr. Milward turn'd out and died.

St. James, Duke's Place.—Mr. sequestered.

St. James, Garlickhythe.—Mr. Freeman plundered and sequestered; Mr. Anthony, his curate, turn'd out.

St. John Baptist.—Mr. Wemys sequestered.

St. John Zachary.—Mr. Collins sequestered, forc'd to fly, and plundered.

St. Catharine Coleman.—Dr. Hill forc'd to resign; Mr. Kilbute sequestered.

St. Catharine, Cree Church.—Mr. Rees turn'd out.

St. Lawrence, Jewry.—Mr. Crane sequestered.

St. Leonard, Eastcheap.—Mr. Calse forc'd to give up to Roborrow, Scribe to the Assembly.

St. Leonard, Foster Lane.—Mr. Ward forc'd to fly, plundered, sequestered, and died for want of necessaries.

St. Margaret, Lothbury.—Mr. Tabor plundered, imprisoned in the

King's Bench, his wife and children sent out of doors at midnight, and he sequestered.

St. Mary Aldermary.—Mr. Brown forc'd to forsake it.

St. Mary-le-Bow.—Mr. Finch sequestered and died with grief.

St. Mary Bothaw.—Mr. Proctor forc'd to fly and sequestered.

St. Mary Hill.—Dr. Barker sequestered, pursuyvanted, and imprisoned; Mr. Woodcock turned out and forced to fly.

St. Mary, Mounthaw.—Mr. Thrall sequestered and shamefully abused.

St. Mary Somerset.—Mr. Cook sequestered.

St. Mary Woolchurch.—Mr. Tireman forc'd to forsake it.

St. Mary Woolnoth.—Mr. Towne molested and vex'd to death, and denyed a funeral sermon to be preached by Mr. Holdsworth, as he desired.

St. Martin, Ironmonger Lane.—Mr. Sparks sequestered and plundered.

St. Martin, Ludgate.—Dr. Jermin sequestered.

St. Martin Orgars.—Dr. Walton assaulted, sequestered, plundered, forc'd to fly; Mr. Morse, his curate, turn'd out.

St. Martin Outwich.—Dr. Peirce sequestered and died.

St. Martin Vintry.—Dr. Ryves sequestered, plundered, and forc'd to fly.

St. Matthew, Friday Street.—Mr. Chaplin violently assaulted in his house, imprisoned in the Compter, then sent to Colchester Gaol, Essex, sequestered and plundered.

St. Maudlin, Milk Street.—Mr. Jones sequestered.

St. Maudlin, Old Fish Street.—Dr. Griffiths sequestered, plundered, and imprisoned in Newgate, when being let out he was forc'd to fly, and since imprisoned again in Peterhouse.

St. Michael, Bassishaw.—Dr. Griffin sequestered.

St. Michael, Cornhill.—Dr. Brough sequestered and plundered; wife and children turned out of doors; his wife died with grief; Mr. Wild, his curate, assaulted, beaten in the church, and turned out.

St. Michael, Queenhithe.—Mr. Hill sequestered.

St. Michael Querne.—Mr. Lawrence sequestered.

St. Michael Royall.—Mr. Procter sequestered and forc'd to fly.

St. Mildred, Bread Street.—Mr. Bradshaw sequestered.

St. Mildred, Poultry.—Mr. Maden sequestered and gone beyond sea.

St. Nicholas Acons.—Mr. Bennett sequestered.

St. Nicholas at Cole Abbey.—Mr. Whitald sequestered.

St. Nicholas Olaves.—Dr. Cheshire molested and forc'd to resign.

St. Olave's, Hart Street.—Mr. Haines sequestered.

St. Olave's, Jewry.—Mr. Tuke sequestered, plundered, and imprisoned.

St. Olave's, Silver Street.—Dr. Boone abused and died with grief.

St. Pancrasse, Soper Lane.—Mr. Ecop sequestered, plundered, and forced to fly; wife and children turn'd out of doors.

St. Peter, Cheapside.—Mr. Yochins sequestered and died with grief.

St. Peter, Cornhill.—Dr. Fairfax, sequestered, plundered, and imprisoned in Ely House and the ships; his wife and children turn'd out of doors.

St. Peter's, Paul's Wharf.—Mr. Marbury sequestered.

St. Peter's Poor.—Dr. Holdsworth sequestered, plundered, imprisoned in Ely House, then in the Tower.

St. Stephen, Walbrook.—Dr. Howell, through vexation, forc'd to fly.

St. Swithin.—Mr. Owen sequestered.

St. Thomas Apostle.—Mr. Cooper sequestered, plundered, and sent prisoner to Leeds Castle, in Kent, and died with grief.

Trinity Parish.—Mr. Harrison sequestered.

In the ninety-seven parishes within the walls, besides St. Paul's: ousted, 85; died 16."

The following is a List of "Ministers of the Gospell" who signed "A serious and faithfull Representation of the Judgement within the Province of London, contained in a letter from them to the Generall and the Councill of War, January 18th, 1648."

"George Walker, Pastor of John Evangelist; Henry Robrough, Pastor of Leonard, Eastcheap; Nicholas Profit, Member of the Ward at Foster's; Thomas Case, Minister of Maudlin, Milk Street; James Walton, Pastor of Leonard, Foster Lane; Matthew Haviland, Minister of Trinity; Francis Peck, Pastor of Nicholas Acons; William Withkins, Pastor of Andrew Hubbard; Nathaniel Staniforth, Minister of Mary Bothaw: Thomas Whately, Pastor of Mary Woolchurch; Ben Needler, Pastor of Margaret Moses."

With regard to the various and, in many cases, singular additions to the names of City churches, there can be no doubt, as a writer well observes, that "a large number of them were built like Orgar's and Sherehog's about the same period by the lords of manors, sokes or wards within the City." Such names as St. Benet Fink, St. Nicholas Acons, St. Andrew Hubbard, St. Lawrence Pountney, St. Catharine Coleman, St. Margaret Moses, St. Mary Mounthaw, St. Mary Somerset, and St. Nicholas Olave, all evidently point to the foundations of private benefactors, and there are many instances in the following pages where these founders are well-known historical characters. In some cases, as is shewn by the records, the founders themselves were the first incumbents, and left endowments to their sons.

Mr. Green, writing in his history, as to the groups of churches in the City, says: "It is to Erkenwald and his immediate successors that we must attribute the little ring of churches and parishes such as St. Augustin, St. Faith, St. Benet, St. Gregory, St. Martin, which show a growth of population round the precincts of the minster."

For the same reason, no doubt, the influence of the Port of Billingsgate must have had the effect of more thickly peopling that part of the City, and no doubt accounts for the group of churches which once stood in the immediate neighbourhood—St. Botolph, St. George, St. Andrew, St. Magnus, St. Mary Magdalene; whereas, going further eastward, as Mr. Green observes, "the bulk of the area is divided between the parishes of St. Dunstan, St. Olave, and All Hallows Barking."

In 1642, the title of "Saint" in the weekly Bills of Mortality "was commanded by the authority then prevailing to be expunged for the future. The Blessed Virgin Mary, the Holy Apostles, nay (and our Saviour Himself nor the Holy Trinity spared), whom no Christian dare deny to be Holy Saints in Heaven, so were they unhallowed and unsainted. This divorcing of the parishes from their Saints in the said Bills continued until the year 1660, when at the Restoration of Charles the II. they were again restored, and so it hath continued" (Seymour's, London.)

The system of "Chantries" will appear so often in these pages that it will be well to give a short explanation of these institutions, which evidently occupied so important a place in connection with

the Churches of the old City. This explanation cannot be better given than by a short extract on the subject from "Blunt's History of the Reformation."

He says: "By piteous pleas, the charity of the living for the dead was excited, and men and women of all degrees paid money to the clergy for 'praying the souls' of their deceased friends or relatives out of Purgatory as regularly as they paid the sexton for the burial of their bodies. The intercession thus bought was offered by means of the Holy Eucharist, or Mass, which had of course from the most primitive times been considered to benefit, though in some unknown way, the living as well as the dead. The Holy Eucharist thus came to be celebrated as a sacrifice for the benefit of the souls in Purgatory more frequently than as the thanksgiving sacrifice and Communion of the church militant. An order of clergy arose whose sole work was that of offering it up with this object, and 'chantries' were added to churches or enclosed by screens within them for the erection of altars at which these 'chantry priests' might officiate."

At this early period, when the means of acquiring knowledge were so scanty, and books so few and precious, we gather now and then a little insight into the pains that were taken by those who possessed them that every care should be taken for their preservation. In Dr. Sharpe's Calendar of Wills, an interesting will is given of the Rector of "St. Dunstan-toward-the-Tower" (John de Kenyngton), dated 1374, who, among other bequests, leaves a precious book, one evidently which he highly prized. The words are these: "To S. Paul's Church he leaves his book called *Catholicon* (Dr. Sharpe explains this as the Eastern name for the collected Epistles) to be preserved in a case where most convenient, with a notice in large characters upon the same, requesting any one reading the book for the purpose of study to devoutly repeat some prayer for the benefit of the souls of John de Kenyngton and John de Brampton, clerks, and their benefactors. And whereas he had entered into a covenant to leave the said book to the college of priests in St. Paul's, under penalty of sixty shillings, he desires that the said sum be paid to the college in satisfaction, and that the book be placed in the said church as aforesaid for public use"; also William Kyng (Draper) leaves to the Rector and Parishioners of St. James de Garlikhithe his book called 'le Bible,' which he wishes placed for use in the said church, and to be fastened with chains like

the book before the Image of St. Mary in St. Paul's, to prevent their removal."

George Bancroft, a clergyman of the Church of England, writing in 1548, speaks in bitter terms of the "Popish Mass." He says that he has "for the edifying of his dear brethren in Christ, and for the prevention of their deception by crafty connivance, translated into the English tongue '*Responsio Predicatorium Basilensium Indispensorium recte Administrationis Cœnæ Dominicæ.*' The preface is dedicated to the right worshipful and his 'singular good master, Silvester Butler,' and wishes him 'prosperitye and healthe both of bodye and soule.' The book speaks of the Church of Rome as 'devilles apes,' 'beastly bishops of Babylon,' and 'maskynge masse priestes.'" The title of the book is "The Answer that the Preacher of the Gospel at Basile made for the defence of the true administration and use of the Holy Supper of our Lord Agaynst the abhomination of the popishe Masse." 1548.

There is no doubt but that at this period the state of affairs in the Church was at a very low ebb.

Bishop Jewell, writing to a friend on a visitation he made to the Southern Province 1559, says:—"We found everywhere the people sufficiently well disposed towards religion, and even in those parts where we expected most difficulty. It is, however, hardly credible what a harvest or rather what a wilderness of superstition had sprung up in the darkness of the Marian times. We found in all places votive relics of saints, nails with which the infatuated people dreamed that Christ had been pierced, and I know not what small fragments of the Cross. The number of witches and sorceresses had everywhere become numerous. The cathedral churches were nothing else but dens of thieves or worse, if anything worse or more foul can be mentioned."

Archbishop Parker, in a paper which he laid before Queen Elizabeth in 1562, draws her attention to various irregularities in the Church with which he required power to deal. He says: "Some perform the divine service in the chancel, some in the body of the church, some in a seat, some in a pulpit, with their faces to the people, some keep to the order of the book, some intermix psalms in metre, some say in a surplice, some without one. The form and situation of the communion table was a frequent scandal. In some places the table stands in the body of the church, in some places it stands altar-wise; in others in the middle of the chancel, placed north and south;

in some places the table is joined; in others it stands upon tressells, sometimes covered with a cloth; in others a naked board. The Administration of the Lord's supper was no less irregular. Some administer the communion with surplice and cap, some with surplice alone, others with none; some with unleavened bread and some with leavened bread; some receive kneeling, others standing, others sitting. Baptism was variously administered. Some baptise in a font, some in a bason; some sign with the sign of the cross, others sign not; some minister in a surplice, others without; some with a square cap, some with a round cap, some with a button cap, some with a hat, some in scholars' clothes, some in others." *

In another place the good Bishop writes as to the sad state of affairs in the Church at this time: "The masters of the work build benefice upon benefice, and deanery upon deanery, as though none were yet in England. The poor flock is given over to the wolf; the poor crie out daily for bread—the bread of life, and there is no man to break it for them. The noblemen and gentlemen, patrons of benifices, give their presentations either to the farmers themselves or else with exemptions of their own tithe, or with some other condition that is worse than this. The poor minister must keep his house, buy his books, relieve the poor, and live God knows how."

In the "Life of Bishop Aylmer," by John Strype, we gather the worthy Bishop's opinions as to the Puritan. Strype says: "In the year 1577, the Bishop met with several persons of a contrary way to Papists, of whom he informed the Lord Treasurer that, in respect of their hindering unity and quietness, they were not much less hurtful than they, namely: Chark, Chapman, Field and Wilens. These he had before him; the two former he had some hopes of, but the two latter showed themselves obstinate, and especially Field, who, notwithstanding the Bishop's inhibition had entered into great houses and taught, as he said, God knows what. His advice concerning these men was that they might be profitably employed in Lancashire, Staffordshire, Shropshire, and such other like barbarous countrys to draw the people from Papism and gross ignorance."

Rushworth, in his "Historical Collections," gives some "Directions concerning Preachers," which were issued by the King in 1622, of which the following is an extract: "That no parson, vicar,

* "Life of Archbishop Parker."—Strype.

curate, or lecturer shall preach any sermon or collation hereafter upon Sundays or Hollidays in the afternoon in any cathedral or parish church throughout the kingdom, but upon some part of the catechism, or some text taken out of the Creed, Ten Commandments, or the Lord's Prayer (funeral sermons only excepted), and that those preachers be most approved of who spend the afternoon exercise in the examination of children in their Catechism, which is the most ancient and laudable custom of teaching in the Church of England.

"That no preacher of what title or denomination whatever, under the degree of Bishop or Dean at least, do from henceforth presume to preach in any popular auditory the deep points of predestination, election, reprobation, or of the universality, efficacy, resistibility, or irresistibility of God's grace, but leave these themes rather to be handled by the learned men, and moderately and modestly by way of use and application, rather than by way of pointed doctrine being fitter for the schools than for simple auditories."

The following is an Ordinance issued by the Lord Mayor in 1629, "for reforming abuses on the Sabbath day."

"Whereas, I am credibly informed that, notwithstanding good laws provided for the keeping of the Sabbath day according to the express command of Almighty God, divers inhabitants and other persons of this City and other places, having no respect of duty towards God and His Majesty or his laws, but in contempt of them all do commonly and of custom greatly prophane the Sabbath day in buying, selling, letting, and vending their wares and commodities upon that day for their private gain. All inn-holders suffering markets to be kept by carriers in most rude and prophane manner, or selling victuals to hucksters, chandlers, or other comers; also carriers, carmen, clothworkers, water-bearers, or porters, carrying of burdens, and watermen plying their fares, and divers others working in their calling; and likewise I am further informed that vintners, ale-house keepers, tobacco and strong water dealers greatly prophane the Sabbath day by suffering company to sit drinking, bibbing in their houses on that day, and likewise divers by cursing and swearing and such like behaviour, contrary to the express Commandment of Almighty God, His Majesty's laws in that behalf, and all good government. For the reformation thereof I do hereby require, and in His Majesty's name strictly command all His Majesty's living subjects whatever, and also

all constables, headboroughs, beadles, and all other officers whatsoever, to be aiding and assisting the bearer hereof in finding out and apprehending all and every such person or persons as shall be found to offend in any of these kinds, and then to bring before me or some other of His Majesty's justices to answer for all such matters as shall be brought against them, and to answer for their good behaviour.

"Richard Deane, Mayor."

The poet Milton, writing about 1630, has left us the following scathing lines on the Arminian clergy, who were at this period beginning to assert their opinions :

". . . . Such as for their bellies' sake
Creep and intrude and climb into the fold ;
Of other care they little reckoning make
Than how to scramble at the shearer's feast,
And shove away the worthy bidden guest.
Blind mouths that scarce themselves know how to tell
A sheep hook, or have learnt aught the least
That to the faithful herdsman's art belongs."

In 1633, complaints were made to the Chief Justices as to "Revels," "Church-Ales," &c. Dr. Prince, Bishop of Bath and Wells, gives an account of them and the great good which in his opinion they did by promoting benevolence and good feeling. "After church the people went to their sports and pastimes in the church yard, or in some other public house, where they made money. Under the influence of beer their liberality expanded and they collected money for such objects as re-casting the church bells, called 'church-ales'; mauling the parish clerk, called 'clerk-ales'; setting up a poor parishioner, called a 'bid-ale.'"

On the 23rd June, 1640, the House of Commons ordered that "Commissions be sent into all counties for the defacing, demolition, and quite taking away of all images, altars, or tables turned altarwise, crucifixes, superstitious pictures, monuments, and relics of idolatry out of all churches or chapels."

Hall, Bishop of Norwich, 1644, gives a most graphic account of the scene in his cathedral at this time. He says : "It is no other than tragical to relate the carnage of that furious sacrilege, whereof our eyes and ears are the sad witnesses. Lord ! What work is here !

What clattering of glass! What tearing down of walls! What tearing up of monuments! What pulling down of seats! What twisting out of irons and bars from the windows and graves! What defacing of arms! What demolition of curious stone work that had not any reputation in the world, but only of the cast of the founder and skill of the mason! What tooting and piping upon the destroyed organ pipes! And what a hideous triumph on the market day before all the county, when, in a kind of sacrilegious and profane procession, all the organ pipes, vestments, both copes and surplices, together with the leaden cross, had been newly sawn down from over the greenyard Pulpit, and the service books, and the singing books that could be had were carried to the fire in the market place.*

In connection with this part of our subject we have "The Journal of William Dowsing, of Stratford, Parliamentary Visitor, appointed under a warrant from the Earl of Manchester for demolishing the Superstitious Pictures and Ornaments in Churches within the County of Suffolk, 1643-44," first printed in 1786. The following is a copy of the warrant:—"A Commission from the Earl of Manchester. Whereas, by an Ordinance of the Lords and Commons assembled in Parliament bearing date the 28th day of August last, it is amongst other things ordained that all crucifixes, crosses, and all images of any one or more persons of the Trinity or Virgin Mary, and all other images and pictures of Saints and superstitious inscriptions in or upon all and every the said churches or chapels, or other places of public prayer belonging, or in any other open place, shall be taken away and defaced, as by the said Ordinance more at large appeareth; and whereas many such crosses, crucifixes and other superstitious images and pictures are still continued within the associated counties in manifest contempt of the said ordinance, these are therefore to will and require you to make your repair to the several associated counties and put the said Ordinances into execution in every particular; hereby requiring all mayors, sheriffs, bailiffs, constables, headboroughs, and all others of His Majesty's officers, and every subject to be aiding and assisting you whereof they may not fail at their peril. Given under my hand and seal this 19th day of December, 1643. To William Dowsing, Gent., and to such as he shall appoint."

Master Dowsing was evidently a man of business and went to his

* "Church and the Puritans."—Creighton.

sacrilegious work in good earnest. In his diary he tells us that on January 6th, 1644, at Clare, "we brake down one thousand pictures superstitious. Three of God the Father, three of Christ and the Holy Lamb, and three of the Holy Ghost, like a dove with wings, and the twelve Apostles were carved in wood on the top of the roof, which we gave orders to take down, and twenty Cherubims to be taken down, and the sun and moon in the east window, by the King's Arms, to be taken down."

At Ufford, June 27th, 1644, "we brake down thirty superstitious pictures, and gave directions to take down thirty-seven more, and forty Cherubims to be taken down of wood, and the Chancel levelled. There was a picture of Christ on the Cross, and God the Father above it. I left thirty-seven superstitious pictures to be taken down, and took up six superstitious inscriptions in brass."

On August 31st, 1644, this iconoclast again commenced his work of destruction: "Some of the thirty-seven superstitious pictures we had left we brake down now, in the Chancel we brake down an Angel, three *Orare pro anima* in the glass, and the Trinity in a triangle; also twelve Cherubims in the roof of the Chancel, and one hundred *Jesus Maria* in capital letters, and the steps to be levelled. We brake down the organ cases and gave them to the poor. In the church there was on the roof a Crosier Staff in glass and also twenty stars to be broken. There is a glorious cover over the font, like a Pope's triple crown, with a Pelican on the top picking its breast all gilt over with gold."*

The distracted state of affairs with respect to religion is forcibly shewn in the account of a disturbance which took place in Fleet Street, and is described in a pamphlet (1641) bearing this title: "The Discovery of a Swarm of Separatists in a Leather Seller's Shop, being a most true and exact relation of the tumultuous combustion in Fleet Street last Sabbath day, truly describing how Barebon, a Leather Seller, had a conventicle of Brownists at his house that day, about the number of one hundred and fifty, who preached there himself about five hours in the afternoon, shewing likewise how they were discovered, and by what means, as also how the constable scattered their nest, and of the great tumult in the street. London: Printed for John Grunsmith. 1641." The following is an extract from the work: "At length they catcht one of them alone, but they kickt him so vehemently as if they

* *Notes and Queries*, 2nd and 3rd Series.

meant to break him into a jelly. It is ambiguous whether they have kill'd him or no, but for a certainty they did knock him as if they meant to pull him to pieces. I confess it had been no matter if they had beaten the whole tribe in the like manner."

From the life of Marshall, in Brook's "Life of the Puritans," we gather a little information as to the character and length of the services at many of the parish churches at this period (1643-44). "Dr. Twiss, who was prolocutor to the Assembly of Divines, commenced the public service with a short prayer; Mr. Marshall followed, and prayed with great power and pathos for two hours; Mr. Arrowsmith then preached an hour, and a psalm was sung; Mr. Vines now prayed nearly two hours; Mr. Palmer preached an hour, and Mr. Seaman followed, and preached nearly two hours; Henderson, the great Scotch divine, then addressed the congregation on the evils of the times and their remedies, and at length Dr. Twiss closed a service of at least nine hours' duration with a short prayer."*

In 1692, was published a list of churches (now in the British Museum) in the City and around, in which daily prayers were said, also where "The Holy Sacrament of the Lord's Supper was administered weekly"; also "The Lectures in and about the City of London." The compiler heads his list with these remarks: "And now, considering the ways and methods which Satan and his emissaries have taken to fill his churches, the theatres, with votaries have been (not by bells, which make a great noise near hand and are not heard afar off, but) by silently dispensing their bills, and setting them up at the corners of the streets whereby they do draw people from all parts to their contagious assemblies. I was easily convinced of the necessity of the like undertaking for the services of Almighty God, and therefore would no longer excuse myself for the omission. These are, therefore, dearly beloved in Christ Jesus, to acquaint you where you may daily with the congregation of the faithful, assemble together in the house of prayer. Where you may in imitation of the Apostles of our Lord every Lord's Day partake of the Blessed Sacrament of the Lord's Supper. And, lastly, where there are any extraordinary regular lectures to be heard, for your good I have spared no pains for the certainty of my own information, nor charges in the dispensing hereof for yours; and now know that the

* Marsden's "History of the Later Puritans."

wilful neglect of these means will one day have a sad after reckoning, and that this paper will then rise up in judgement against you. If this paper have its desired effect, I trust Almighty God will fire the hearts of His faithful labourers to set up daily prayers and weekly Communion in many of their own churches where at present it is not. For the sake of such as during the whole time this is dispensing may happen, either by sickness, absence, or otherwise, not to come into the way of it, there shall be of them to be bought price one half-penny, which is also certain and, therefore, put into the hands but of one person to sell, who ever else therefore does sell them, does also print them, and consequently does not only rob this bookseller of his copy (which cost the author so much labour to perform), but the poor also of their just due therein, which it is hoped every Christian buyer will remember and consider. Sold by Samuel Kebble at the "Turk's Head," Fleet Street, 1692. Price one half-penny."

The following churches in the City had daily services:—

All Hallows, Barking, 8 m; S. Andrew, Holborn, 6, 11, 3; St. Andrew, Leadenhall Street, 6 m.; St. Antholin, Watling Street, 6 m.; St. Austin by St. Paul's School, 6 e.; St. Bartholomew-the-Great, 10 m.; S. Bartholomew-the-Less, 11, 8; St. Benet, Gracechurch, 11, 3; St. Botolph, Aldgate, 7 m.; St. Botolph, Aldersgate, 10, 3; St. Christopher, Threadneedle Street, 6 m., 6 e.; St. Dionis, Lime Street, 8, 5; St. Dunstan West, 7, 10, 3; St. Edmund, Lombard Street, 11, 7; St. Lawrence, Jewry, 11, 8; St. Martin, Ludgate, 11, 3; St. Mary, Aldermanbury, 11; St. Mary-le-Bow, 8, 5; St. Mary Magdalen, Old Fish Street, 6 m.; St. Mary Woolnoth, 11, 5: St. Peter, Cornhill, 11, 4; St. Sepulchre, 7, 3; St. Stephen, Walbrook, 11, 5; St. Swithin, 11, 4. Lectures were given at St. Michael, Cornhill, on Sunday Mornings, 6. At St. Antholin, Watling Street, there was a lecture every morning at 6.

The following is the full text of the Petition of the Court of Common Council to the House of Peers on the subject of the City Meeting Houses:

"The Humble Petition of the Lord Mayor, Aldermen, and Commoners of the City of London in Common Councill assembled concerning Church Government. Presented to the House of Peers upon Fryday, the 16th day of January, 1645, Showeth, that in

November last the petitioners made in their humble request to this honourable house that Church Government might be settled and are most humbly thankfull for your favourable interpretation thereof, proceeding from the good intention of the Common Councill who are resolved according to their duty to have a tender respect to the privileges of Parliament, which by the liberties of the City and Kingdom are preserved. That in December last, at the choice of new Common Councillmen for the year ensuing, the inhabitants of most of the Wards of the City petitioned their respective aldermen in their wardmotes to move your petitioners to make their further addresse to this Honourable House of Parliament for the speedy settling of Church Government within this City and against toleration as by copy of one of the said petitions annexed appeareth. That private meetings, especially on the Lord's day (of which there are at least eleven in one parish) are multiplyed, whereby the publique congregations, ordinances, and godly orthodox Ministers are very much neglected and contemned, as if they were Anti-Christian, and our present times are like the primitive persecutions, or as if we were still under the tyranny of the Prelatical Government, and by reason of such meetings, and the preaching of women and other ignorant persons, superstition, heresie, schisme and profanenesse are much increased, families divided, and such blasphemies, as the petitioners tremble to thinke on, uttered, to the high dishonour of Almighty God. That the petitioners are informed that divers persons have an intention to petition this Honourable House for the toleration of such doctrines as are against our covenant under the notion of liberty of conscience. The petitioners, therefore, having no power of themselves to suppresse or overcome these growing evils, doe, according to their covenant, reveale and make the same knowne to this Honourable House, and for timely provision and removall thereof, doe hereby praye that the premisses might be taken into your most consideration, and that Church Government may speedily be settled according to our most solemn covenant with the most High God, in such manner and forme as to your wisdomes shall seeme most agreeable thereunto, before we be destroyed one by another through rents and divisions. And that no toleration be granted either of Popery, prelacy, superstition, heresie, schisme, prophanesse, or of anything contrary to sound doctrine and the power of Godlinesse, and that all private meetings

contrary to the said covenant (the rather in regard of the said effects thereof) be restrained."*

And your Petitioners, &c.,

"Michell."

In the twelve years from 1688 to 1700, Dissenters had taken out licences for no fewer than 2418 places of worship. De Foe, who knew as much, if not more, of their condition than any other man, reckoned their number at this period at no fewer than ten millions, and at the same time states that they were the most numerous and the wealthiest section in the kingdom; but it is almost impossible to accept this statement.†

A broadsheet in the British Museum contains the following:

"A List of the Conventicles or Unlawful Meetings within the City of London, and Bills of Mortality, with the places where they are to be found, as also the names of divers of the preachers and the several Factions they profess. To the Right Hon. the Lord Mayor of the City of London and to the Right Worshipful the Recorder and Aldermen of the said City, the Churchwardens, Overseers of the Poor and all other Officers and Ministers of the Peace, the perusal of the following List of Unlawful Conventicles is humbly printed—

"Leadenhall Street, near Creed Church—Independent. Bishopsgate Street Within, Crosby House—Presbyterian. Bishopsgate Street Without, Devonshire Buildings—Independent. A Quaker Meeting at the same house. Meeting House Alley, near Bishopsgate Church—Anabaptist. A Meeting House in Petit France—Independent. Pinmakers' Hall, near Broad Street—Presbyterian. Near All Hallows-the-Wall, Independent. White's Alley in Little Moorfields—Presbyterian. Another in the same alley—Independent. Ropemakers' Alley, near White's Alley—Presbyterian. Lorriners' Hall, near the Postern, between Moorgate and Cripplegate—Presbyterian. Between White Cross and Red Cross Street, near the Peacock Brewhouse—Independent. Paul's Alley in Red Cross Street, at the Old Play House—Anabaptist. Beech Lane, at Glovers' Hall—Presbyterian. In the same lane, near it—Independent. Jewin Street—the same. Westmoreland House, Aldersgate Street—the same. Bartholomew

* This Petition is referred to later on in the portion of this work relating to Chapels.

† "History of the Free Churches."—Skeats.

Close—Presbyterian. St. Martin's-le-Grand, Bull and Mouth—Quakers. Embroyderers' Hall—Presbyterian. Near Cripplegate—the same. Stayning Lane—the same. High Wall, near St. Sepulchre—the same. Cow Lane, in a Schoolhouse—Independent. Stone Cutter Street, near the Fleet Ditch—Presbyterian. Wine Office Court, Fleet Street—Independent. Goldsmith Court in Fetter Lane—Presbyterian. Blackfryers, near the King's Printing House—Scotch Presbyterian. Another near—the same. Broken Wharfe, George Yard—Anabaptist. Three Cranes in Thames Street, near Dowgate, over stables—Presbyterian. Joyners' Hall, near Dowgate—Independent. Ayner Yard, in Dowgate Hill—Anabaptist. Bell Inn, in Walbrook—Presbyterian. Exchange Alley, at a coffee house—Independent. Bartholomew Lane, by the Exchange—Presbyterian. Freeman's Yard, near the Exchange—the same. Gracechurch Street—Quakers.

"London. Printed by Nat Thompson. 1683."

Sir Humphrey Edwin, who was Lord Mayor, 1697, was a strong Nonconformist. Soon after his admission to the office, he gave great offence by attending public worship at a conventicle on two Sundays in full state. A meeting of the Court of Aldermen was held to consider a complaint from the sword bearer against the Lord Mayor for compelling his attendance on the occasion when the Lord Mayor was deserted by all his officials except the sword bearer, whom one of the chapel officials had locked in a pew. The Court took notice that the Lord Mayor had "for two Lord's Dayes past, in the afternoon, gone to private meetings with the sword," whereupon his Lordship promised to forbear the practice for the future. Edwin had, on his election, received the Sacrament, according to custom and in accordance with the rules of the Church of England. His friend, De Foe, took him very seriously to task for so doing, charging him with having "played Bo-Peep with God Almighty."

The first edition of Sternhold's and Hopkins' Psalter was published in 1549, with the following title: "All such Psalms of David as Tho. Sternhold, late groom of the King's Majesty's robes, did in his lifetime draw into English metre." This work was published by Edward Whitchurch, Oxford, and dedicated to Edward VI. In this dedication the compiler says: "Seeying that youre tender and godly zeale doth more delyghte in the holye songes of veritie than in anye feygned rimes of vanitie, I am encouraged to

travayle further in the sayd booke of Psalms, trustyng that as youre grace taketh pleasure to heare them sunge sometymes of me, so ye wyll also delighte not onlye to see and reade them yourselfe but also to commande them to be sange to you of others."

The following is the First Psalm as it originally appeared from the pen of the compiler:—

The man is blest that hath not gone
  By wicked rode astraye;
He sate in chayre of penitence,
  Nor walked in sinners' waye;

But in the lawe of God, the Lorde,
  Doth sette his whole delyght,
And in that lawe doth exercise
  Hymselfe, both daye and night.

And as the tree that planted is
  Faste by the river side;
E'en so shall he bring foorth his fruite
  In his due time and tide.

His leafe shall never fall awaie,
  But flourishe still and stande;
Eche thing shall prosper wondrious well
  That he doth take in hande.

So shall not the ungodlie doe
  They shall be nothyng so;
But as the duste which from the earth
  The windes dryve to and fro.

Therefore shall not the wicked man
  In judgemente stande uprighte;
Nor yet in conseill of the juste,
  But shall be voide of might.

For, why? the waye of godlie men
  Unto the Lorde is knowne;
And eke, the waye of wicked men
  Shall quite be overstrowne.

There is also in the Library of St. Paul's Cathedral a selection of hymns, with the following title:—"*Cantice Sacra*, or the Hymns and Songs of the Church, being a Collection of these Parables of Holy Scripture which either have been or may be as properly sung as the Psalmes, together with other of the Ancient Songs usually sung in the Church of England, faithfully and briefly translated into lyritic verse, fitting the use and capacitie of the vulgar, and dedicated to the King's most excellente Majestie. By George Withers. London, 1623."

The following, among many other authorities, have been referred to in this work:—

Brooks.—"History of the Puritans."

Calamy.—"Ejected Ministers."

Cooper.—"Athenæ Cantab."

"Dictionary of National Biography."

Foster.—"Alumni Oxon."

Hennessy.—"*Novum Repertorium Ecclesiasticum*."

Heylin.—"History of the Reformation."

Neal.—"History of the Puritans."

Newcourt.—"*Repertorium*."

Palmer.—"Nonconformists' Memorial Report."

"Royal Commission on Historical Manuscripts."

Riley.—"Memorials of London Life."

Sharpe, Dr.—"Calendar of Wills."

Stoughton.—"Church of the Commonwealth."

Stow.—"Survey of London."

Walker.—"Sufferings of the Clergy."

Weever.—"Ancient Funeral Monuments."

Wilson.—"History of Dissenting Churches."

Wood.—"General Baptists."

Wood.—"Athenæ Oxon."

All Hallows, Honey Lane.

This was a small church situate on the present site of Honey Lane Market, Cheapside, the ground being until recently occupied by the City of London School previous to its removal to the Thames Embankment. The Lane, according to Stow, was "very narrow and somewhat dark, near the 'Standard' in Chepe, and a place not so called for its sweetness."

In old records the name is written "Huni Lane." Thus in a deed of the reign of Edward I.: "John Bucointe gives to Hubert Antiocha all his lands in Huni Lane, provided that Hubert shall not convey the premises to the Church or to a Jew without his permission."

There was a parsonage house, the site of which was sold to the Corporation in 1687 for £120.

There were not any monuments of note in the church, which was repaired at the cost of the parishioners, 1625.

A little information can be gained as to the church from the following entries:—

1612.—Margaret Spatche was buried close to a pillar in the cloisters, and is said to have been the first person buried there.

1616.—Arthur Coleby, merchant, was buried at the upper end of the cloister between the east wall and the uppermost pillar.

1307.—Emma de Honilane left a tenement in the parish to maintain a waxlight in the church on Sundays and Festivals.

The value of the living was small in 1636. The yearly profits were returned as follows:—"Tythes, £40; Casualtyes, £4; Glebe, £13" (Newcourt).

1360.—William de Machford left to the church, to the parish chaplain, and to his children, cups of silver and of mazer, four best shears, his feather beds, a brass pot and basin.

1361.—John de Bowynden, apothecary, by his will desired to be buried in the churchyard and under the same stone as Marjory, his late wife, his corpse to be covered with a cover of russett white on the bier, and five round tapers, each of six pounds of wax, to burn around him, six poor persons to be clothed in coats and hoods of russett, and each to hold a torch, of nine pounds of wax, around his corpse. He

also left to the church his priest vestments and chalice, two cruets and towels ; also money for chantries.

John Norman, draper, who was Mayor in 1353, and was buried in the church, gave to the Drapers' Company his tenement near the church, to pay 13s. 4d. yearly for the support of a beam light, and also for a lamp to hang in the lane leading to the "'Standard' in Chepe."

This Mayor was the first who was rowed to Westminster by water in order to take the oath. He had a barge built for the purpose. The Companies also had smaller ones built, in order to accompany him. In his honour the watermen made a song, beginning with the words "Row thy boat, Norman," &c.

Rectors.

1327.—Simon de Crapping, a citizen, presented William de Coventre. 1328—John de Clukeron, died 1357. John English, 1362—1373. John Poynders, 1385—1395, Richard Jepp, 1398—1429. Thomas Trumpyngton, haberdasher, left to this Rector and Churchwardens a tenement in the parish of St. James, Garlickhithe, to maintain a chantry and for the ornaments of the church. Richard Oppey, 1429—1463. Henry Hoddes, 1471—1476. Edward Supron, 1476—1479. John Young, D.D., New College, Oxford, 1510—1526. He was also Rector of St. Christopher-le-Stock, St. Magnus-the-Martyr, and Archdeacon of London. Buried in the Chapel of New College, under a marble stone that he had laid there before his death.

Robert Freeman, 1527, was cited to appear before the Bishop, and was charged that "forasmuch as he had despised the condemnation of Martin Luther, and had kept in his possession the books and works of the said Martin Luther, by which he was mingled in the sentence of excommunication by the authority of Pope Leo X., of happy memory, and for other just and lawful causes, the said Father inhibited and interdicted the said Freeman that hereafter he should not celebrate Mass nor preach publicly before the people until he should otherwise be dispensed with, under the pain of law."

Thomas Garrett, "Curate," 1527, "a forward and busy Lutheran," was afterwards presented to the living. He was a member of a strong anti-church party, which, at this time, came into existence under the name of "The Christian Brethren." Books were circulated

by them, in which the principles and practices of the Church were strongly denounced. These books were afterwards forbidden by the King and the Pope. Garrett went down to Oxford to disseminate his opinions, "whereby many in that university were enlightened in the truth of religion." He was taken before Wolsey, who imprisoned him for a time and then dismissed him, "after a ready abjuration." In connection with this "abjuration," the "Greyfriars Chronicle" has the following: 1540.—Also this same yer at St. Mary Spittell, the iij dayes in Ester weke preched the vicar of Stepney, one Jerome, doctor Barnes the ij^{ed} daye; and the iij^{ed} Gerrard, parsonne of Hony lane; and these recantyd, and askyd the peopell forgiveness for that they had preched before contrary to the lawe of God."

Garratt was subsequently burnt at the stake about 1540.

Dr. Cooke, "Parson," 1537. Of this gentleman we read in "Fabyan's Chronicle" that in 1537 "one Andrew Hewitt, and Master Frith were burnt at Smithfield at one stake, and that Dr. Cooke, who was Master of the Temple, willed the people to pray no more for them than they would pray for dogges, at which uncharitable words Frith smyled and prayed God to forgive them."

Dr. Norman, 1540, "Parson of Huni Lane," "found himself in trouble through heresy."

Richard Benese, 1540-1546, afterwards Canon of Lincoln.

Thomas Paynell, 1545-1563, was Canon of Merton Priory, Surrey.

Simon Todbury, who died 1586, held with this a number of other livings. He was Rector of St. Peter's, Cornhill; Vicar of Fulham; Vice-Chancellor of Oxford; Prebendary of Lincoln; also Precentor; and was there buried.

Thomas Wilcox, born 1549; Fellow of St. John's College, Oxford. Upon leaving there he became "a very painful minister of God's Word in Huny Lane." 1572, he took part in the composition of "An Admonition to Parliament," a document in which "the Puritan party in the Church of England declare their hostility to episcopacy." For this he was committed to Newgate, but was released in 1573, and was then deprived of his living. 1577, he appeared before the Bishop of London for contumacy. 1581, and again in 1591, he was censured and sent to prison. Died 1608, aged fifty-nine. He wrote and translated a large number of works, among

them being "A Short but yet Sound Commentarie on that worthie worke called: 'The Proverbs of Solomon,' and now published for the profite of God's people. London, 1589, 4to." "A Right Godly and Learned Exposition upon the whole Booke of Psalmes; Lond., 1586. 2nd Edition, 1591."

John Astor was also "minister" here, but resigned in consequence of the Act of Uniformity, 1662. Dr. Calamy says: "By the special favour of the Court of Aldermen, he liv'd and dy'd Ordinary of the Wood Street Compter."

Henry Virtue, "Parson." There is a sermon by this gentleman in the St. Paul's Cathedral Library, preached at the Cathedral on July 9th, 1637. The sermon is entitled "A Plea for Peace."

The advowson belonged, in 1315, to Ralph de Hunilane, who left directions that it should be sold together with his house and cellar. Thomas Knowles, who was Mayor, 1399, presented it to the Grocers' Company, of which he was a member. It still belongs to this company.

The registers date from 1538.

All Hallows-the-Less.

This was a small church standing on the south side of Thames Street. The site is now a churchyard at the corner of the brewery premises. In old records it was called "*Omnium Sanctorum super Cellarium*," that is, the Church of All Saints over the Cellars, so called from having vaults underneath. In other writings "*Omnium Sanctorum parva*," or All Hallows-the-Less, to distinguish it from the larger neighbour, "All Hallows-the-Great."

The steeple and choir were built over an arched gate leading down to a large house called "Cold Harbour."

In the twentieth year of Richard II., Philip St. Cleur gave two tenements towards enlarging the Church and churchyard.

1594.—The choir, having fallen down, it was rebuilt at the cost of the parishioners, and again, in 1616, the church was repaired at their cost, when "the interior, being very dark and gloomy," dormer lights were made on the south side.

1633.—A "large gallery" was built on the north side as well as two other galleries.

The following inscriptions were on monuments in this church:—

"Jesu, that suffrayd bitter passion and payn,
Have mercy on my soule, John Chamberlayn;
And my wyfs, too,
Agnes and Jane, also.

The said John deceased, the truth for to say,
In the monyth of Decembyr, the fourth day,
The yere of our Lord God, reck'ned full evin,
A thousand four hundred four score and sevin."

"Before this time that here you have seen,
Lyeth buried the body of William Greene;
Barber and surgeon, and late Master of that Company,
And clark of this church, yeeres fiftie;
Which William deceased, the truth for to say,
The month of December, the fourth day,
The yeere of our Lord God, as by Bookes doth appere,
One thousand five hundryd and eighteen yere."

The following articles were in the possession of the church:—

Two flagons of silver and two plates for the flagons to stand upon.

Two little gilt plates and one large plate of silver to lay bread upon.

Two gilt bowls or chalices with covers, and one silver bason.

The registers date from 1558.

Rectors.

William Hurdel, 1242. Robert de Ereby, 1323-1328. William de Talworth, 1333. William Latymer, 1546. William Dykes, 1561. John Atkinson, 1589. Peter Geston, 1597. Nicholas Alsoppe, Christ Church, Oxford, "Parson," 1603. John Trebicke, 1631. William Secker, 1662. William Carr, 1679; elected Richard Watts parish clerk of the united parishes.

The patronage belonged to the Bishop of Winchester until about 1347, when Sir John Pountney purchased it and appropriated it to his

college next to St. Laurence Pountney. It has now passed into the hands of the Archbishop of Canterbury.

St. Andrew Hubbard.

This church, originally called St. Andrew Juxta, Eastcheap, was founded ante 1361, when the Earl of Pembroke presented Robert Clayton in the room of Walter Palmer, a former rector, who had died. The church stood in what was then called Rope Lane, afterwards called Lucas Lane, now Love Lane, at the corner of Little Eastcheap. After the Fire, a portion of the site was thrown into the public way for improvement, the purchase money being given towards the pewing of the church of St. Mary-at-Hill. On another part of the site was erected the King's Weigh House, to be afterwards occupied by the Weigh House Chapel before its removal to Fish Street Hill. Close to the Weigh House the parish built a "Vestry Room, under which was a portico with public stocks, a cage, and a little room."

1693.—A further portion of the site was sold to the City for £75.

1295.—Ralph de Wynton left money for maintaining a lamp in the church and for the poor.

1304.—John de Falmin left some rents in the parish for providing a torch at the Elevation of the Host and for a chantry.

1309.—John de Dene left money to maintain a chantry in the Chapel of St. Mary in the Church.

1349.—Richard de Lambethe left money to provide a torch and lamp to burn in the church.

1353.—John Hastyng (baker) left a bequest for the maintenance of a chantry by the Brethren of the Guild of the Assumption of the Blessed Virgin Mary.

A letter, dated 4th March, 1628, from the Lord Mayor and Court of Aldermen to the Lord Keeper (Coventry) states that "they had received a petition from the inhabitants of the parish of St. Andrew and certificates from the churchwardens and others, that the church was in a great and dangerous decay, and could not be repaired under such a sum of money as by the certificates and petition enclosed appeared, in which also was shewn their poverty and utter inability

to repair it, being mostly of mean trades, such as basket makers and turners. This Court therefore requested him to intercede with the King for the grant of Letters Patent for a supply, by way of charity to the work, out of such parts of the Kingdom as should be thought fittest."

This petition must have had some effect, for Stow says that, in 1630, "the church was repaired and richly decorated, at a cost of £600."

In Holy Week it used to be the custom for cakes to be thrown from the church tower by someone dressed to represent an angel, for the boys below to scramble for. In the accounts of this church for 1520, there is an item charged for the hire of "an angel" to serve on this occasion. In 1537 he only receives fourpence.

Rectors.

Thomas Snodiland, 1361. He left directions to be buried before the image of St. Botolph on the south side of the High Altar. He also left money for a chantry and for the welfare of the Brethren of the Chapel of St. Mary in the Church.

Sir John Wolde, 1384. One of his parishioners (Christina Coggin), who wished to be buried in the tomb of her late husband, left this rector a bequest, also to the Fraternities of St. Mary and St. Katherine.

William Rooney, 1468. Julianne, wife of William Fairhed (butcher) who wished to be buried in the church near her late husband, left to this rector money to maintain churches, roads, and bridges.

Thomas Pulter, 1480. Edward Sprontesbury, 1499-1537. Thomas Greene, 1537-1545. William Swift, 1545-1568. Henry How, 1593-1598.

John Randall, 1599-1622, was a staunch Puritan, and considered a good preacher. He died at his house in the Minories; was buried in the church. His portrait, painted when he was a Fellow of Lincoln College, Oxford, is still to be seen there in the common room. Anthony Wood says of him: "After some time he became so great a labourer in God's vineyard by his frequent and constant work in the ministry, as well as resolving of doubts and cares of conscience as in preaching and teaching that he went beyond his brethren in the City to the benefit of all." He died 1622, aged fifty-four years, and was buried in his church.

By his will he left a tenement in St. Mary-at-Hill to Lincoln College.

Richard Chambers, 1622. "He was dispossessed for loyalty to the Established Church."

Nathaniel Raveno, born 1602, appointed 1627, in succession to Richard Chambers, from whom the living had been sequestrated. Remained until 1647, when he removed to Felsted, in Essex. Calamy says: "He was a judicious divine, generally esteemed and valued." Raveno was the author of "Solitude Improved; or, a Treatise proving the Duty and Demonstrating the Necessity, Excellency, Usefulness, Natures, Kinds, and Requisites of Divine Meditation. First intended for a person of honour, and now published for general use. London, 1670."

William Wiggins was "minister" for about fifteen years, but resigned. At the Restoration was appointed preacher at the Poultry Compter, where he continued till 1662. Died 1669, at the age of eighty-five, and was buried in Bunhill Fields. Dr. Calamy says of him: "He was an excellent Hebrecian and Grecian, and never had any other Bible with him in his closet or pulpit but the Originals."

Thomas Parkin, presented by Algernon, Earl of Northumberland, was Rector, 1666.

An annual sermon, in commemoration of the Great Fire, which commenced near the spot where the old church stood, was preached in the adjoining parish church for a century afterwards.

The patronage in 1389 was with the Earl of Pembroke, who was killed in a tournament at Woodstock, after the battle of Northampton. It then devolved on Edward IV., subsequently coming to the family of the Earl of Somerset.

St. Ann, Blackfriars.

This is one of the most interesting of the city parishes, from the fact that enclosed within its precincts was located the great religious house of the Dominicans, or Black Friars, who were lords of the precinct, shutting out all civic power and authority, at the same time enclosing within their four gates a busy community of artificers and shopkeepers.

At the dissolution of monasteries, under Henry VIII., the whole of the buildings were destroyed by Sir Thomas Cawarden, Knight, Master of the Rolls, to whom they had been granted by the King. Sir Thomas being compelled to find a church for the parishioners in place of the one which he had destroyed, allowed them the use of a building which was in a ruinous state.

Two documents, of 1553-5, found about fifteen years since, in the Record Office, show that during the reign of Philip and Mary, two tennis "courtes," or "playes," occupied the interior of the old church, and that Cawarden had converted it into the headquarters of masques and revels. The name "Tennis Court" still survives in the parish.

The building which Cawarden provided fell down, 1597, when the parishioners purchased an additional piece of ground, for the purpose of enlarging the church, which was rebuilt by subscriptions, and consecrated on the 11th December, 1595. It was then ordered to be called "The Church or Chapel of St. Ann, within the Precinct of Blackfriars."

Some additional land was purchased in 1613, of Sir George Moore, when an aisle was added, and a vault constructed underneath. In 1642, the building having become much decayed, was repaired at a cost of £500.

The purchase of ground, with the new buildings, new pews, and pulpit, cost £1546. A portion of the old churchyard is still to be seen in Church Entry, Ireland Yard.

The heart of Queen Eleanor, of Castile, wife of Edward I., was interred in the church with that of her son Alphonso.

The following were buried in the church:—John of Elsham, brother of Edward III.; Hubert de Burge, Earl of Kent; Sir Edmond Cornewall; Sir Thomas Brandon, Duke of Suffolk, a great favourite of Henry VIII.; Sir Thomas and Dame Parr, the parents of Katharine Parr, wife of Henry VIII.; Margaret, Queen of Scots; Oliver Cromwell's daughter, wife of General Ireton; Nathaniel Field, the author and dramatist, who was born 1587, in the parish of St. Giles, Cripplegate, and died 1633. Several of his children, from 1619 to 1627, were christened at St. Ann's; Dick Robinson, the player, 1647; William Faithorne, the engraver, 1691; Earl of Worcester, beheaded, 1470.

The following lived in the parish, and were buried in the church :—

Isaac Oliver, the miniature painter (1617). His son erected a monument to his father's memory with his bust in marble. This perished in the Great Fire.

John Bill, King's printer (1630), by will directed his body to be buried here, and left £300 for the expenses of his funeral; also money for the poor of the parish.

The following is the translation of a Latin inscription on a monument to his memory in the church :—

"Peace to the memory of

John Bill, Bookseller, who imported during many years, literary works from many nations to this Kingdom as—

"'The Thesaurus of Books';

"'The Parent of Libraries';

"'The Mercury of Accadimies.'

May be deservedly mentioned also as typographer to their Royal Highnesses Kings James and Charles, performing faithful service in this work for thirteen years, who died deserving well of the estate of letters, but best of his own relations, not without grief and sorrow on the part of his friends, in the year of his age fifty-six, and of the salvation of the world, 1630. Who during his life had honourably married two wives, Ann, daughter of Thomas Montfort, Doctor of Theology, who died without children, and Jane, daughter of Henry Franeklin, who increased the family by five children. This monument of faithfulness and love I, Jane, his most sorrowing wife, have erected."

There was also a monument to the memory of Queen Elizabeth :—

"Sacred unto memory.

Religion sincerely restored; peace thoroughly settled; coin to the true value refined; rebellion at home extinguished; France nearly ruined by internal mishaps reduced; Netherlands supported; Spain's Armada vanquished; Ireland, with Spaniards, expulsed; and traitors corrected and quieted; both Universities, by a law of provising, exceedingly augmented. Finally, all England enriched and forty-five years prudently governed. Elisabeth, a Queen, a

Conqueror, triumphed. The most devoted to piety, the most happy, after seventy years of her life quietly in death departed."

Upon the reverse side of this monument was written:—

"Unto Elisabeth, Queen of England, France, and Ireland, daughter of King Henry the Eighth, grandchild of King Henry the Seventh, great grandchild of King Edward the Fourth, the mother of this her country, the nurse of religion and learning. For perfect skill in many languages, for glorious endowments of mind as well as body, and for regal virtues beyond her sex."

"I have fought the good fight."

Sir Samuel Luke, the original of "Hudibras," and one of Cromwell's officers, was married here in 1624; also several of his children christened. There is also no doubt that Vandyke, the painter, lived in the parish, as appears from the parish books. He also left £300 to the poor of the parish.

The registers contain the following entries:—

Baptisms: 1596, December 29.—"Eponelep (Penelope), son of the Recorder. 1641, December 9.—"Justinian, daughter of Sir Anthony Vandyke and his lady."

Burials: 1579, August 4.—"John Lacone infamously buried for killing himself desperately." 1580, March 21.—"William, fool to my lady Jerningham." 1594.—"Robert Halle, servant to Tysse Cutler, who did hang himself and was buried at the Thames head by Blackfriars." 1638, March 14.—"Martin Ashunt, Sir Anthony Vandyck's man." 1648.—"Jaspar Lanfranck, a Dutchman, from Sir Anthony Vandycke's."

On July 18th, 1578, an interdict was placed on this church because the minister did not celebrate the Sacrament according to the ritual of the Church of England in not using a surplice.

The famous doctor and discerner of the circulation of the blood lived in this parish. Among the entries in the church books is a license to eat flesh granted to Elisabeth Knight, "by reason of her weakness." This is certified by "William Harvey, Doctor of Physic," 24th February, 1623.

A license to eat flesh is granted to Elisabeth Frost, "by reason of her sickness." This is dated 19th February, 1618. This license is renewed 27th September, 1618, "because her sickness continued."

Rectors.

Stephen Egerton, Peterhouse College, Cambridge, "Preacher," 1588, was buried in the church 1622.

John Sprint, Student of Christ College, Cambridge, was minister, or lecturer, 1592; died 1623; was buried in the church. "He was cried up by the citizens for a godly and frequent preacher, and by them much followed, but was cut off in the prime of his years when great matters were expected from him." He was the author of several works, among which were "*Cassander Anglicanus*, shewing the necessity of conforming to the prescribed Ceremonies of the Church in case of Deprivation." Lond., 1618. "The Christians' Shield and Buckler; or a letter sent to a man seven years grievously afflicted in Conscience and fearfully Troubled in Mind." Lond., 1623. (Wood.)

David Englishe, 1597. John Handler, 1604. Theodore Crowley, 1612. Humphrey Mason, 1618.

Dr. William Gouge, King's College, Cambridge, born 1578, and educated at St. Paul's School, was connected with the parish for the long term of forty-six years. When he came, finding it without any church of its own, he raised among the Puritans the sum of £1,500 for the purchase of a building and also the erecting of a Rectory House. He preached twice every Sunday and held a Wednesday lecture, which for thirty-five years maintained a great popularity. During his stay at Cambridge it is related that he never omitted attending Divine Service in the chapel of his college for nine years in succession, and made it a point to read every day fifteen chapters of the Bible. In 1633 he refused to read in his church the Book of Sports. 1643, he was nominated a member of the Westminster Assembly of Divines, and also assisted in writing annotations on the Bible, published under the name of "The Assembly's Catechism." He died 1653, and was buried in the church.

Granger says: "For forty-six years he was the laborious, the exemplary, the much-loved minister of St. Ann's, Blackfriars, where none ever might or could speak ill of him, but such as were inclined to think or speak ill of religion itself." He was at one time offered the precentorship of King's College, but declined it. His usual saying was that it was his highest ambition "to go from Blackfriars to Heaven."

Mr. Gouge published a work on the Sabbath with the following title:—"The Sabbath. Sanctification Herein. (1) The Grounds of the Morality of the Sabbath; (2) Directions for Sanctifying it; (3) Proofs that the Lord's Day is the Christian Sabbath; (4) Aberrations about it; (5) Motives to Sanctify the Sabbath. Herewith is added a Treatise of Apostacy and of Receiving from Apostacy, by W. G. London: Printed by G. M., for Joshua Kirton and Thos. Warren, in their shop in Paul's Church Yard at the White Horse, 1641."

As this Book of Sports caused such heart burnings, not only in the minds of many of the City Clergy, but with many others at this time, the text of the Act is here inserted. Looked at in the more liberal view of Sunday observance which is taken in the present day, we can hardly realise the position three hundred years ago. "As for our good people's lawful recreation, our pleasure is that, after the end of Divine Service, our good people be not disturbed, letted or discouraged from any lawfull recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation; nor from having of May games, Whitsun ales, and Morris dances, and the setting up of May poles, and other sports therewith used; so as the same be had in due convenient time without impediment or neglect of Divine Service. And that women shall have leave to carry rushes to the church for the decoring of it according to their old custome. But, withall, we do here account as prohibited all unlawfull games to be used upon Sundays, onely as Beare and Bull baiting, interludes, and at all times in the meaner sorte of people by law prohibited, bowling.

"And, likewise, we barre from this benefite and liberty all such known recusants, either men or women, as will abstaine from comming to a church or Divine Service, being therefore unworthie of any lawfull recreation, after the said service, that will not come first to the church and serve God. Prohibiting in the like sorte the saide recreation to any that, though conforme in religion are not present in the church at the service of God, before their going to the said recreations. And we likewise straightly command that every person shall resorte to his owne parish church to hear Divine Service, and each parish by itself to use the said recreation after Divine Service.

"Our pleasure is that our ordination shall be published by order from the Bishop of the Diocese through all the parish churches, and

that both our judges of our circuit and our justices of our peace be informed thereof. Given at our Mannour of Greenwich, the four and twentieth day of May, in the sixteenth yeare of our Raigne of England, France, and Ireland, and of Scotland the one and fiftieth."

William Jenkyn was for a short time Lecturer. Benjamin Whitchcott, 1662. John Good, 1664.

The alternate patronage of the living is with the parishioners and the Mercers Company.

St. Benet Shereog.

The church of St. Benet Shereog stood in Pancras Lane on the site of the present churchyard. On the wall of the churchyard there is a stone with this inscription :—"Before the dreadfull fire, anno 1666, stood the parish church of St. Benet Shereog."

Sise Lane, in this parish, is a corruption of St. Osyth Lane, St. Osyth, Queen and Martyr, having been the patron saint of the church until displaced by St. Benedict.

Among the records at St. Paul's Cathedral is one dated from the Lateran, 1300, in which the Commissary of the Pope mentions the appeal of the Prior and Convent of St. Mary Overie, Southwark, against the Bishop of London, with regard to some pensions in the Church of St. Benet.

1260.—Ralph Faire left to his wife, Lecia, his mansion for life, and also to pay five marks annually for the maintenance of a chaplain to celebrate "*Dei Sancta Maria.*"

A tenement of William de Mazalenn in the parish is mentioned in 1287, when the church is referred to, taking its name perhaps, as suggested by Mr. Riley, in his "Memorials," from the fact of hogs wallowing on the shores and ditches connected with the course of the old Walbrook, or it may be, as suggested by Mr. Loftie, from the fact of a "Willolmus Serehog," who lived near the church of St. Osyth in the Tenth Century. There are two chapels mentioned as existing in the old church. 1348, Roger Carpenter (Pepperer) wished to be buried in St. Mary's Chapel, and 1398 John Frash (Mercer) wished to be buried in St. Sithe's Chapel.

A monument was erected "To Sir Robert Warren, Knt.,

Alderman and twice Lord Mayor, Merchant of the Staple at Callis, with his two wives Dame Christian and Dame Joan, which said Sir Ralph departed this life 11th July, 1553."

Also the following epitaph to the memory of a young wife, who died 12th July, 1613, in her 23rd year:—

"Here was a bad beginning for her May,
Before her flower death took her hence away;
But for what cause? That friends might joy the more.
She is not lost, but in those joys remaine
Where friends may see, and joy in her againe."

On a monument in the chancel was the following:—

"Here lyeth Katherine Prettyman, a mayde of seventeen yeares,
In Suffolk born, in London bred, as by her death appears;
With Nature's gifts she was adorned, of honest birth and kin,
Her virtuous minde, with modest grace, did love of many win;
But when she should with honest match have lived a wedded life,
Stay thee, quoth Jove, the world is naught, for she shall be my wife.
And death, since then, hast done thy due, lay nuptial rites aside;
And follow her unto the grave, that should have been your bride,
Whose honest life and faithful end, her patience thou withall
Doth plainly show, that she with Christ now lives, and ever shall.
She departed this life the 11th day of August, 1594."

The following extract is from Strype:—

"On the 19th June, 1557, was old Mrs. Hall buried in the church of St. Benet Shereog. She gave certain good gowns both for men and women, and twenty gowns to poor people. She was memorable as being the mother of Edward Hall, of Gray's Inn, who set forth the chronicle called "Hall's Chronicle," and I conjecture this was that Mrs. Hall that was a great reliever of such as were persecuted for religion in this reign, and to whom several of the martyrs wrote letters which are extant."

This same Edward Hall, who was Gentleman of Gray's Inn, Common Serjeant of the City, and also Under-Sheriff, was buried here, 1644. Also Mrs. Katharine Phillips, "the matchless Orinda." An epitaph on an infant buried in the church was composed by her.

1628.—The church, being much decayed and perished, was

repaired at the cost of the parishioners, and "some marble stones that had lay hid under the pews, were removed to the body of the church, and it was said added much to its grace and beauty."

About this time Mr. Ferrar (father of Nicholas Ferrar) repaved and seated at his own expense the church and chancel, and, as there was no morning preacher, he at his own expense brought from the country Mr. Francis White, who afterwards was successively Bishop of Carlile, Norwich, and Ely. Mr. Ferrar lived in St. Osyth Lane.

The following Mayors were buried in the church:—Henry Frowicke (mercer), 1478; Sir Ralph Warren, 1553; Sir John Lion, 1554. Machyn gives an account of the funeral of the wife of this Lord Mayor:—

"September 10th, 1555, was bered my Lade Lyonys, the Ma're of London, with a goodly herse mad in Saint Benet Shereog perryche, with two branchys and twenty-four gowns of blake for pore men, and three of emages and six dozen penssels, and six dozen of schochyons, and the aldermen folohyng the corrse and after the Compane of Grossers, and the morow the Masse, and Master H——— did pryche, and after a grett dener."

It is stated that the plate, bells, and some other ornaments of the church, which they had before the Fire, were since that date "embezzled by the churchwardens."

Rectors.

Nicholas, 1284-5, "Parson." He directs his executors to sell two shops, which he had in "Esteep." John Vycent de Waltham, 1326-8. Sir John Newton, "Parson," 1398, left to the churchwardens a quit rent to maintain a chantry, died 1426. John Wakering, Prebendary of St. Paul's, 1396-1426; died at Thorpe, Norwich. John Mowyer, 1453-1477. Nicholas Kyrkeby, 1526-1533. Anthony Richardson, 1547-1556. Thomas Banks, 1583-1588; presented by Queen Elizabeth. Arthur Laurence, ditto, ditto, 1597-1603. Roger Fenton, Prebendary of St. Paul's; died 1615; was buried beneath the Altar of St. Stephen's. Griffith Williams, Jesus College, Cambridge; presented by James I., 1614-1616; was Dean of Bangor, 1631;

Bishop of Ossory, 1661; died 1671. Hugh Morris, St. Edmond's Hall, Oxford, 1626; Vicar of Chobham, 1631. Cadwallader Morgan, University College, Oxford, 1626.

Matthew Griffith, born 1579, Brazenose College, Oxford, was presented to the living, 1640, by Charles I., to whom he was chaplain. He was also lecturer of St. Dunstan-in-the-East, and after the Restoration Master of the Temple. For preaching in St. Paul's Cathedral a sermon in 1642, entitled "A Pathetical Persuasion to Pray for Publick Peace," the living was sequestered, and he was placed in prison. At the Restoration he was greatly excited, and on the 25th March, 1660, preached a Royalist sermon from Proverbs iv., 21, in the Mercers' Chapel, Cheapside. This was published under the title "The Fear of God and the King, Together with a Brief Historical Account of our Unhappy Distractions and the only way to heal them." The sermon gave great offence, for which he was lodged in Newgate. He afterwards obtained the living of Bladon, Oxfordshire; died 1665. He published several works, among them being "A General Bill of Mortality of the Clergie of London which have been deprived by reason of the contagious breath of the Sectaries. 1646."

Nicholas Lockyer was also minister here, but was deprived of the living. He was also Provost of Eton College; but of this he was also deprived. He had been chaplain to the Protector; died at Woodford, 1685, "a wealthy man," and was buried at St. Mary, Whitechapel.

The patronage of the church was originally with the Prior and Convent of St. Mary Overie, Southwark, until the dissolution, when it came to the Crown, to whom the alternate patronage, together with St. Stephen's, still belongs.

St. Botolph, Billingsgate.

This church stood opposite Botolph Lane, in Thames Street, and is said to have existed as early as the time of Edward the Confessor.

The following epitaph to the memory of John Rainwell (haberdasher), Mayor, 1426, was in the church:—

"Citizens of London, call to remembrance
The famous John Rainwell, some time your Mayor.
Of the Staple of Calice, so was his chance.
Here now lys his corps, his soul bright and fair
Is taken to heaven's bliss, thereof is no despair.
His acts bear witness, by matters of accord,
How charitable he was and of what record;
No man hath been so beneficial as he
Unto the city in giving liberally."

He also gave a stone house to be a vestry for the church for ever, and left money "to clear and cleanse the shelves and other stoppages of the River Thames."

John Rainwell was evidently a man of some determination. In 1426 information was given him that the Lombard Merchants were guilty of adulterating their wines. On finding this charge to be true, he at once seized and ordered 150 butts to be thrown down the kennell.

At this church, on the 25th August, 1559, "the rood and the images of Mary and John, and of the patron of the church, were burnt, with books of superstition; where, at the same time, a preacher standing within the church wall made a sermon, and while he was preaching the books were thrown into the fire, also a cross of wood that stood in the churchyard."

The building was repaired at the cost of the parishioners, 1624. Stow says "that it was a proper church." He also says "that there were buried there many persons of good worship, whose monuments were all destroyed by bad and greedy men of spoil."

After the Fire the ground on which the chancel of the church had stood was rented by Sir Josiah Child, in 1693, for £100 per annum. He formed out of this the passage to Botolph Wharf, while the ground on which the nave had stood was let for building at £6 a year for ground rent.

The presentation was given by Ordgar, in the twelfth century, to the Canons of St. Paul's, and continues a joint presentation with them and the Crown until the present day.

In this church several persons were "presented" for religious offences. John Marlor, grocer, "For calling the Sacrament of the Altar the baken god; for saying that the Mass was called beyond the

seas "Miss," for that all was amiss with it. Nine persons were "presented" for "that they had not confessed in Lent nor had received in Easter." Another that "He came to the church with loud reading of the English Bible, and that he disturbed the Divine Service." Another "That he was a railer against the Mass."

1313.—William Pickman left some rents to be devoted to the maintenance for six years of a chantry in the church.

1322.—Oliver de Kent (fishmonger) left a bequest for the supply of wax.

The church, similar to so many others in the old city, possessed a fraternity.

1397.—Richard Tyknore (draper) wished to be buried in the church, leaving a bequest to it, and also to the fraternity of St. Mary therein.

Stephen Forster (fishmonger), Mayor, 1454, was buried in the church with Agnes his wife.

1622.—Thomas Barker left £4 for poor maids and widows, who should be married in the parish, 2s. 6d. each to the churchwardens, 6d. to the sexton, and 1s. to the clerk.

1656.—John Wardell left funds in the hands of the Grocers' Company in order to pay £4 to provide "a good and sufficient iron and glass lantern, with a candle, for the direction of passengers to go with more security to and from the water side all night long, to be fixed at the N.E. corner of St. Botolph Church, from Bartholomew Day to Lady Day, and 1s. to the sexton to take care of such lantern."

Rectors.

Thomas de Snodilande, 1343—1349. He wished to be buried before the image of St. Botolph, on the south side of the High Altar. He also left money for a chantry, and for the welfare of the brethren of the Chapel of St. Mary in the Church. William Rose, 1413—1441. Lawrence Bathe, 1444, while yet a deacon, was ordained priest 1446, afterwards deacon of St. Paul's and Bishop of Durham. Walter Countre, 1508—1520. Edward Marmyon, 1535. John Mullins, 1557; Archdeacon of London, 1559; died 1591. Griffith Williams, New College, Oxford, 1559; was also Vicar of Shoreditch and Canon of Hereford and Worcester; died 1573. Robert Harvey, 1595. Michael Gifford, 1597—1629. William Kinge, Christ Church, Oxford, 1629.

Thomas Wykes, Precenter of St. Paul's, 1639, also Rector of Finchley; died 1644. Jacob Tice, "Pastor," 1648. Philemon King, Prebendary of St. Paul's, 1640—1666. "He was a most charitable preacher and good-natured man, and an excellent Christian."

In the Guildhall Library there is a very fine old manuscript, printed on vellum, which was purchased for the sum of £35, with the following title:—

"Original Register Book of the Charters, Writings, Close Rolls, Wills, Indentures, Memorandums, and all the Monuments of the Church of St. Botolph, Billingsgate, written in the year 1418, by the consent of William Rose, the Rector, and John Aylesham and William Bell, churchwardens."

The manuscript commences with the will of Oliver de Kent, 1322, and finishes with that of Thomas Wall, 1530.

St. Faith under St. Paul.

Originally this church was a distinct building, standing at the eastern end of the Cathedral. It is recorded that Falk Bassett, Bishop of London, 1241, "began in 1256 to build the church of St. Faith on the spot which King John had formerly given to the Bishop and Chapter of St. Paul's for a market." The Bishop died of the plague in 1259, and was buried in St. Paul's, where he founded two chantries for his father and mother. He also bequeathed to St. Paul's a golden apple, two rich chests for relics and vestments, and some books.

The church was taken down to provide for the enlargement of the Cathedral which took place in 1261, after which the vaults at the west end of Jesus Chapel under the choir were appropriated to the use of the parishioners; this was called "*Ecclesia sancta Fidei in cryptis.*"

This chapel, which was an extremely beautiful building, was entered by a flight of twenty-six steps, and measured one hundred and eighty feet in length, eighty feet in width, consisting of four aisles divided by three rows of columns, eight in each row. Over the door leading into the chapel was "curiously painted" the image of Jesus, also a figure of Margaret, Countess of Shrewsbury, who was buried before the image.

There was at the east side of the churchyard a bell tower, with a high wooden spire, covered with lead, called "*La Clouchier.*" On the top a fine statue of St. Paul. In the tower were four large bells called "Jesus Bells," so called as belonging to the chapel under the Cathedral. These were all standing until Sir Miles Partridge, Knt., having won them from Henry VIII. at one cast of the dice, broke the bells as they hung, pulled down the tower, and sold all the materials. Sir Miles was afterwards executed on Tower Hill. Jesus Chapel being suppressed by Edward VI., the parishioners of St. Faith, in the year 1551, were permitted to remove into it. The building thus remained their parish church until the destruction of the Cathedral.

"Gregory's Chronicle" says: "1551.—Item, xxiij day of Auguste, the periche of Seynt Faith entered furst into Jesus Chappelle as their periche church, and had servys there."

Sir Christopher Barker, Garter King at Arms and Suffolk Herald to King Henry VIII., died 1549, and was buried "in the Long Chapple, next to St. Faith's Church, in St. Paul's." He possessed large property in Lime Street, in Nicholas Lane, and Ivy Lane, in the City.

Robert Johnson was buried in Jesus Chapel, 1558. He was principal Registrar of the Diocese of London, and one of the Actuaries at the trial of Bishop Hooper, 1554.

On his tomb was the following inscription :—

"Of your charite pray for the sowlys of Robert Johnson, late one of the Proctors of the Arches, and Alyce, his wyf, who lyeth both buried under this stone, which Robert endyd this lyfe the xx day of November, Anno Domini 1558; and the sayd Alyce endyd her lyfe the xxi day of April, 1555, on whose sowlles, and all Christian sowlles, our Lord have mercy."

Machyn records that the funeral took place "with two white branches, fourteen grete staffe torches, four grete tapers, two dozen and a half of eschoins of arms, thirty mourners in black, and all the masters of Jesus Guild in their black satin hoods." "There was also a morrow Mass, together with a sermon, a grete dinner and a dole of money."

On a raised stone in the middle aisle was an inscription to the memory of William Balham and Alice, his wife, A.D. 1577 :—

"So here the certain end of every mortal one,
Behold! Alive to day, to-morrow dead and gone;
Live well, so endless life (by death) you shall obtaine,
Nought lose the good by death, since life thereby they gaine."

Also a tablet with the following inscription:—

"Here buried is Elizabeth, of honour, worthy dame,
Her husband, ers't Lord Shandoys was her sonne, hath now like name;
Her father was of Wilton Lord, a Gray of puissant fame;
Her brother left, with us behinde, now Lord is of the same;
Her vertuous life yet still doth live, her honour shall remain;
Her corps, though it be growne to dust, her soule the heavens containe."

"*Quae obit 29 Decembris, Ann. Dom. 1559.*"

"The vault, which before the Fire was the parish church of St. Faith, under the present choir of St. Paul's, is about seventeen feet below the area or floor of the church, and probably one of the most capacious and every way curious vaults in the world. Here the coffins are buried in the ground, and do not lay on the surface as in other vaults." (Hughson's, London.)

William Lamb, born 1595, was buried here. He was master of the Clothworkers' Company, 1669. In early life he lived in London Wall, and left money and a chapel there to the Company to provide clothing for twenty-four poor men and women. Lamb's Chapel, with some almshouses, were pulled down in 1825.

In the church of St. James, Prebend Square, Islington, which was built from funds of this charity, there is a fine bust of the founder in his livery gown, with purse in one hand and his gloves in the other. It bears date 1712, and was removed from the old chapel in London Wall. He died 1680. His tomb, which, with St. Faith's Church, was destroyed, bore a brass plate with a figure of himself in armour and his three wives, Joan, Alice, and Joan. The last survived him and was buried in St. Olave, Silver Street.

The tomb bore the following inscription :—

"I pray you all that receive bread and pence,
To say the Lord's Prayer, before you go hence;
As I was, so are ye,
As I am you shall be;
That I have, that I gave;
That I gave, that I have;
Thus I end all my cost,
That I left, that I lost."

Lamb was noted for his piety and benevolence. An old biographer says: "He hath bene seene and marked at Pawle's Cross to have continued from eight of the clocke until eleven attentively to listen to the preacher's voice and to have endured the ende, being weak and aged, when others, both strong and lustie, went away."

Mrs. Masters, 1665, left 40s. in the hands of the churchwardens to repair the pews. She also gave for the use of the church a silver flagon, a silver cup, and a silver plate for the bread.

In "A Brief Account of the Charities of the Parish," published in 1878 by the Rector, the Rev. W. H. Milman, he gives a copy of returns to articles by Commissioners of the Crown in the reign of Edward VI. (preserved in the Public Record Office). These returns show that early in the reign of that monarch, and apparently in anticipation of coming spoliation by a Royal Commission, both the parishioners of St. Augustine and also of St. Faith, authorised the churchwardens to sell all the plate and vestments belonging to their respective churches, save the small quantity of each required for the actual celebration of Divine service. By this sale the parish of St. Augustine realised nearly £200, of which the sum of £103 was laid out in the purchase of three houses which were vested in trustees, the rents to be applied to the "better maintenance of God's Divine Service in the said church." The less wealthy parish of St. Faith realised by the sale no more than £88 11s., the whole of which they expended in throwing into their church in the crypt of the Cathedral that further portion of the crypt which had hitherto served as "The Chapel called the Crowds," and for setting up a choir therein and for furnishing and adorning the same. "Certain old books of the church were sold to one John Rogerson for 12s."

In the Library of St. Paul's Cathedral there are some most interesting documents referring to this parish:

"A Release by Robert, Prior of St. Bartholomew to Sir Godfrey de Acre, Canon of St. Paul's, of a rent of 5s. from a house in Elders Lane in the parish of St. Faith, which they had of his gift for the purchase of wine for Divine service, A.D. 1257."

An old document says: "In the lane of old tyme called Aldens Lane, but now cawled Warwic Lane." It also appears that Ivy Lane was formerly called Folkmares Lane.

Another deed shows that the "Dean and Chapter of St. Paul's assign to different members of their body the inns called 'Hospitium Johannis de Sancto Laurentio' and Stamford Inn, both situate in Ivy Lane in the parish of St. Faith, for the rest of their lives, or as long as they shall remain Canons."

A grant by "Brother Robert, Proctor of the Hospital of St. Thomas at Southwark, and the brethren and sisters of that place, to Master Robert de Arches, of land and houses in the parish of St. Faith, 'juxta vicum regis occidentalim,' to hold in fee, rendering a pound of frankinsense or 4d. yearly on St. Thomas Day. A.D. 1217." There is a very fine ecclesiastical seal attached to this document.

The following is an inventory of articles belonging to the church in 1298: A copper cup gilt and a pyx of ivory. Two censers. A flabellum. A cross of Limoges work, with a painted wooden staff and two other crosses. A hand bell and a little bell to be sounded at the Elevation. Three super Altars, blest. Seven osculatoria. One fan of peacocks' feathers. A Crismatory. Several vestments, a chasuble of green samite embroidered with figures of the Holy Trinity, the Crucifix, St. Mary and St. John, St. Peter and St. Paul, and other saints (the gift of Hugh de Vienne), a vestment embroidered with doves sitting upon branches, a cope embroidered with vines, the Agnus Dei, and four shields. A Lent veil. A missal of the use of St. Paul's. An antiphonarium. A legendarium. Three graduals. A psalter. A manual. An office for the Dedication. Another with the lives of St. Thomas and the Blessed Edward. A chest with a lock for the aforesaid books. A paschal candlestick." *

In 1509 a parishioner refused to pay his share of the parish clerk's salary, the proportion in which it had been taxed by the churchwardens and parishioners, deducting it from his other assessments. On 5th

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* "St. Paul's"—Rev. W. S. Simpson.

September he was ordered to pay it within eight days. On the Monday after All Saints' Day it was certified as paid, and he was discharged.

Among the bequests recorded by Dr. Sharpe to this church is one in 1393, by Martin Ely, one of the Minor Canons of St. Paul's. "To the church of St. Faith he leaves his chalice and portifory, with music, of the use of St. Paul."

The following interesting bequest of books is also made:—

"To his brethren the Minor Canons living in their common hall he leaves his books '*Decre tales Summarium*,' and ecclesiastical stories of the weaknesses and virtues of the four evangelists with glossers, a book called '*Racionale Divinorum*,' a book in quires and unbound of divers treatises after the manner of concordances, "A Briton" (this book Dr. Sharp considers refers to a treatise on law, written in French, attributed by some to John Breton, Bishop of Hereford, and a judge) and a "Legend of Saints."

John Norton, Printer in Latin, Greek, and Hebrew to Queen Elizabeth, an Alderman in the reign of James I., left £150 to the minister and churchwardens in order to distribute weekly to twelve poor persons (six to be appointed by the parish and six by the Stationers' Company, of which he was three times master), "twopence each and a penny loaf, the vantage loaf, that is, the thirteenth allowed by the baker to be given to the clerk. Ten shillings to be paid annually for a sermon at St. Faith's on Ash Wednesday: the residue to be laid out on cakes, wine, and ale for the Company of Stationers, either before or after the sermon." This sermon is still preached as directed at St. Augustine's Church.

Rectors.

Sir Robert, called "Le Seneschal," 1277. Martyn Elys, 1367. Robert Dale, 1424—1436. Richard Heyman, 1436—1464. Richard Layton, LL.D., Prebendary of St. Paul's, 1535, also Rector of Stepney; Dean of York, 1539; died 1544. John Denman, 1547. John Cooke, 1572—1582. William Woodford, 1624.

It is related by Walker, in his "Sufferings of the Clergy," that Mr. Brown "was sequestered from the living because he had given offence to godly Mrs. Charnock, by bowing towards the Altar at Whitehall." "He was an admirable plain preacher, and of such a

venerable aspect that as he passed along those who reviled his brethren, reverenced him."

J. B. Saunders, who was "minister" here for a short time, was called "Chaplain of Noah's Ark," from the circumstance of his congregation in the afternoon numbering but eight persons.

Arthur Jackson, who had been Rector of St. Michael, Wood Street, was appointed to St. Faith, 1642. In 1624, while a great sickness was raging in the City, he was one of those who continued faithfully to discharge all his duties, and was preserved from infection. He was a strong Royalist, was fined £500 for refusing to give evidence in a case, and committed to the Fleet, where he remained seventeen weeks. He was afterwards appointed one of the Commissioners at the Savoy Conference. At the Restoration he was chosen by the Provincial Assembly of London to wait at the head of the City clergy in order to present a Bible to Charles II., when he passed through the parish in his triumphal progress through the City. Mr. Jackson would not read the "Book of Sports." This was reported to Archbishop Laud, who answered "Mr. Jackson is a quiet peaceable man, and therefore I will not have him meddled with." He had a strong objection to the use of music in churches, as the following extract from one of his sermons will show:—

"I appeal to the experience of every ingenuous person whether curiosity of voice and musical sounds in churches does not tickle the fancy with a carnal delight, and engage a man's ear and most diligent attention unto these sensible motions and sounds, and therefore must necessarily in great measure recall him from spiritual communion with God, seeing the mind of man cannot attend to two things at once, and when we serve God we must do it with all our might."

On the passing of the Act of 1662, he resigned the living and retired to Hadley, Middlesex, where he died, 1666, aged seventy-three years.

He published in four volumes "Annotations on Several Parts of the Bible."

John Geree, born 1601, was appointed "Preacher," 1647. He lived in Ivy Lane. His sermons were largely attended by Puritans. His reverence for the person of the King was such that Baxter says "he died at the news of the King's death, 1649." He was buried in the church. He wrote and published a considerable number of works,

among them being "The Character of an Old English Puritan, or Nonconformist. Lond., 1646." Also the following:—"The Red Horse; or, the Bloodiness of War. Represented in a sermon (to persuade to peace) preached at Paul's, July 16th, at five of the clocke in the afternoon, By Jo. Gerce, M.A., and Pastor of St. Faith under Paul's, and now published to cleare the Preacher from Malignancy imputed to him by several left-eared Auditors. Lond., 1648."

The patronage of the living is and always has been with the Dean and Chapter of St. Paul's.

This old church is mentioned in the following extracts from "Pepys' Diary":

1666, September 7th.—"Up by five o'clock and blessed be God. Find all well, and by water to Paul's Wharfe. Walked thence and saw all the towne burned, and a miserable sight of Paul's Church, with all the roof fallen and the body of the quire fallen into St. Fayth's."

1666, September 26th.—"By Mr. Dugdale, I hear the great loss of books at Paul's Church Yarde and at the Stationers' Hall, and which they value at £150,000, some booksellers being wholly undone, and among others they say my poor Kirton. And Mr. Crumlan and his household stuff burned, they trusting to St. Fayth's, and the roof of the church falling broke the arch down into the lower church, and so all the goods burned. A very great loss."

1666, October 5th—"That the goods laid in the church yarde fired through the windows those in St. Fayth's Church, and these coming to the warehouses' doors fired them, and burned all the books and pillars of the church, so as the roof, falling down, broke quite down, which it did not do in other places of the church which is alike pillared (which I knew not before), but being not burned they stand still."

1666, November 12th.—"In Convocation House Yard I did there see the body of Robert Braybrook, Bishop of London, that died 1404. He fell down in his tomb out of the great church into St. Fayth's this late fire, and is seen here his skeleton with no flesh on, but all rough and dry, like a spongy dry leather, or touchwood, all upon his bones, many flocking to see it."

1667, June 7th.—"But that the burning of the goods under St. Fayth's arose from the goods taking fire in the church yard, and so

got into St. Fayth's Church, and that they first took fire from the draper's side, by some timber of the houses that were burned falling into the church."

1668, September 16th.—"I stopped, too, at Paul's, and there did go into St. Fayth's Church, and also into the body of the west part of the church, and do see a hideous sight of the walls of the church ready to fall, that I was in fear as long as I was in it, and here I saw the great vaults underneath the body of the church. No hurt I hear is done of it, since then going to pull down the church and steeple, but one man on Monday this week fell from the top to a piece of the roof of the east end that stands next to the steeple, and there broke himself all to pieces. It is pretty here to see how the last church was but a case over the old church, for you may see the very old pillars standing whole within the walls of this."

St. Gabriel, Fenchurch.

This church stood in Fenchurch Street, between Rood Lane and Mincing Lane, nearly opposite Callum Street. The ground on which it stood was after the Fire thrown into the public way. It was called St. Mary's until 1517, when the name was changed to All Saints, after which it was again changed to the present one.

A small portion of the churchyard still exists in Fen Court.

1372.—John Somushane, Woolman, left directions to be buried before the Altar of St. John the Baptist in the church, "if the parishioners will consent."

Helming Leggatt, in 1376, gave a tenement with yard and garden to the parson and his successors for ever. "The house to be a parsonage house and the garden to be a churchyard for the parish."

1631.—The church was enlarged by adding nine feet to the length. It was also "very worthily beautified at the proper cost and charges of the parish," the amount expended being £537 10s.

"A very fair" figure of the King's Arms in the glass of the chancel window was the gift of Thomas Clark, Glazier, on which were the words "Touch not Mine Anointed."

Pepys in his diary mentions this church :—

1665, October 9th.—"To church with my wife in the morning in her new light-coloured silk goune, which is with her new point very noble. In the afternoon to Fenchurch, the little church in the middle of Fenchurch Street, where a very few people and few of any rank."

The alternate presentation is with the Crown and Corporation.

Rectors.

John Peynell, 1321. John Trutheriff, 1462-1499. Thomas Marshall, "Vicar," 1527-1529. Thomas Osmond, 1540-1556. James Meadows, Chaplain to James I., 1603; also Rector of Snodiland, Kent, 1614; died 1631. George Palmer, Fellow, Lincoln College, Oxford, 1632; was sequestered, 1543, by the Westminster Assembly of Divines. Ralph Cook, 1637; "was dispossessed of the living"; restored 1660. John Wallis, Emmanuel College, Cambridge, Savilian Professor of Geometry, "Minister," 1645; died 1703. Thomas Harward, 1662.

The parish registers date from 1571.

St. Gregory by St. Paul.

This church stood at the south-west angle of the Cathedral, contiguous to the Lollards' Tower, which had been at one time used for the imprisonment of heterodox divines, and on the site of the clock tower of the present Cathedral, the northern wall of this little sanctuary touching the Cathedral wall.

The church had been in existence as early as 1010, when Bishop Alwynn removed the remains of King Edmund the Martyr from St. Edmund's Priory to St. Gregory's, where they remained for three years, while the Danes were ravaging East Anglia.

1276.—Thomas Everard left to the church four shillings annual rent of a shop.

We read of Richard II. presenting a rector to this living. In his reign the Petty Canons of St. Paul's obtained Letters Patent to be a body politic, by the name of the "College of the Twelve Petty Canons of St. Paul's Church." They had the church of St. Gregory apportioned to them for their better support.

In St. Paul's Cathedral Library there are some interesting documents relating to this old church.

An agreement between the Dean and Chapter and Robert de Keteryngham, the Rector, concerning the chantry of Gilbert de Bruer, dated 1356. Two very fine ecclesiastical seals are attached.

1398.—John Tykhill, chaplain, resigned the chantry of Isabel Bokerel, in St. Paul's, on being presented to the rectory of St. Gregory.

In an inventory of articles belonging to the churchwardens are the following:—A wooden pix for the oblations. A wooden cross with images of the Blessed Virgin and St. John. Two other crosses of copper of Limoges with one wooden staff. A leaden vase for the holy water, the gift of Walter (*Galfridi de Criptis Rectoris*).

After the fire at St. Paul's, in 1561, which destroyed the steeple and a considerable portion of the building, we read that on the 23rd June, 1571, "began the service to be said at St. Gregory's Church by the Paul's quire till St. Paul's might be got ready." The services continued to be held in St. Gregory's until November of the same year, when "was begone the serves at Powlles to synge and there was a great Communion."

The following were buried in the church:—

1558, August 23rd.—Dr. Cook, Dean of the Arches and Judge of the Admiralty, "a right temporizer." "The church hanged with black and four hundred and fifty arms. There were present all the Brethren of Jesus in satin hoods and I.H.S. upon them, with all the priests of Paul's. In January following was set up for him a coat, armour, and a pennon of arms and two banners of saints."

1558, November 22nd.—Robert Johnson, Gentleman, and Officer to the Bishop of London, "buried honourably in Jesus Chapel. Many mourners in black, and all the masters (or brothers) of Jesus in their black satin hoods; the morrow Mass and a sermon; and after a great dinner and a dole of money."—(Strype).

Thomas Redman, Proctor of the Arches, 1601.

Valentine Dale, Ambassador to Flanders, 1512; Archdeacon of Surrey, 1573; Ambassador to France, 1573-6; Dean of Wells, 1574; and for some years representing Chichester in Parliament. Died at his house, near St. Paul's, November 17th, 1589.

Stephen Collye, "The Protestant Joiner," convicted and executed

for treason at Oxford, 1681, after a London jury had ignored the indictment.

Alison, second wife of George Heriot, 20th April, 1612, and Dr. Thomas White, the deprived Bishop of Peterborough.

Martin Brown, Master of the Barber Surgeons' Company in 1653. He died 1654. In his will he describes himself as of the Parish of St. Gregory, "full of years," and desires to be buried in his parish church near his dead children, "which was partly under my own pewe where now of late I satt."

The registers of St. Gregory date from 1589.

The following extracts are interesting:—

Baptism.—1629, June 26th.—"Moyses and Aaron, two children found in the streete."

Burials.—1600, February 10th.—"Mr. Tracey, a yonge gent who was slain in the uprore between Paule's and Ludgate, the eighth day of February."

1600, February 12th.—"Captayne William Wayte, who was slayne in resistance to the Erle of Essex and other his associates, the eighth day of February."

1600, February 16th.—"Edward Neot, servant to Sir Christopher Blount, who was wounded in the uprore the eighth of February."

1580, March 14th.—"One of the Bishoppe of Asaph his men, being slayne at Pawle's Chayne."

1589, April 25th.—"Lawrence Middleton, Gent., who had his deathe's wound in the church yard."

1592, June 2nd.—"Morgan Aubrey, slain at Pawle's Chayne."

1594, October 3rd.—"Francis Bourne, Gent., slayne in St. Pawle's church yard."

1595, August 29th.—"John Pendringe, Gent., who received his deathe's wound by Pawle's Chayne in ye streete."

1595, August 29th.—"John Bartlet, serving man, slayne at the west ende of St. Pawle's Church."

1610, February 14th.—"Job Fitzwilliam, servant to Sir Edmonde Dymmocke, Knight, slayne in a tavern."

1586, December 9th.—"A woman killed by the Lord Windsor's waggon horses."

1575, July 10th.—"A rogue, against my Lord of London's Gate."

1658, June 9th.—"Dr. John Hewyett, a minister."

These extracts throw a lurid glare on the state of the London streets at the period in question.

At the beginning of the fifteenth century the neighbourhood of the Cathedral appears to have been in a very bad state. A document in St. Paul's Cathedral, dated 1405, recites that "a house belonging to the Chapter of St. Paul's, at the north-east corner of Sermonarius (Sermon) Lane, in the parish of St. Gregory, which Sir John Danys, late Minor Canon, inhabited during his life, has been assigned to Sir Nicholas Housebonde, likewise Minor Canon of St. Paul's, for his residence. The said Nicholas has made complaint that it is inconvenient for the purpose, on account of the grievous perils which are to be feared, by reason of its distance from the Cathedral church, and the crossing of dangerous lanes by night, and the attack of robbers and other ill-disposed persons, which he had already suffered, and also on account of the ruinous condition of the building, and the crowd of loose women that lived around about it. The Chapter, therefore, assigns to him a piece of ground at the end of the schools bounding the gardens of the Chapter."

In November, 1633, the question was debated before Charles I., in council, as to moving the Communion table from the middle of the chancel to the upper end of it, and placing it there in the form of an Altar. As this was enjoined upon the churchwardens by the Dean and Chapter of St. Paul's, without the consent of the parishioners, they opposed it, and appealed to the Court of Arches. The King decided that such a matter was "not to be left to the discretion of the parish, much less to the fancies of a few humorous persons," and decided that the order of the Dean and Chapter was "to be obeyed and complied with."

In a report by Inigo Jones, dated 11th June, 1631, upon the repairs of St. Gregory's Church, he says "that the church is in no way hurtful to the foundations or walls of St. Paul's, nor will it take away the beauty of the aspect when it shall be repaired. It abuts on the Lollards' Tower, which is joined on the other side by another tower, unto which the Bishop's hall adjoins. Conscious that neither of them is any hindrance to the beauty of the church."

During the repairs to the Cathedral, in 1645, some portion of the material gathered together for that purpose, by order of Parliament, was given to the parishioners of St. Gregory to rebuild their church,

which had been pulled down, because it was thought to be an eyesore to the Cathedral." *

The church is mentioned several times by John Evelyn in his diary. He writes:—

"Went to London, March 18th, 1655, to hear the famous Dr. Jeremy Taylor preach at St. Gregorie's on Matthew 6, 48, concerning Evangelical Perfection."

April 15th, 1655.—"I went to London with my family to celebrate y^e^ feast of Easter. Dr. Wild preached at St. Gregorie's, the ruling powers conniving at y^e^ use of the Liturgy, &c., in this church alone."

June 8th, 1658.—"That excellent preacher and holy man, Dr. Hewitt, was martyred for having intelligence with His Majesty thro' the Lord Marquis of Ormond."

This clergyman, who was an ardent Royalist (born 1614), was appointed minister of St. Gregory's about 1645. He was educated at Pembroke Hall, Cambridge, and was noted for his preaching as well as for his devout and distinct reading of the prayers. He made several collections in his church for the exiled King, urging his congregation "to remember a distant friend."

By order of Cromwell's High Court, Dr. Hewitt was beheaded on Tower Hill, 2nd June, 1658, and was buried in his church. His speech and prayer on the scaffold were afterwards printed and largely circulated. This speech, and a letter that he wrote, were read at his funeral. "They are fine specimens of eloquence, nervous English composition, and pious resignation." Mourning rings were afterwards distributed among his friends.

Clarendon makes these remarks as to Dr. Hewitt:—

"Dr. Hewitt was born a gentleman and lived a scholar, and was a divine before the beginning of the troubles. He lived in Oxford, and in the Army until the end of the war, and continued afterwards to preach with great applause in a little church in London, where by the affection of the parish he was admitted, since he was enough known to be notoriously under the brand of malignity. When the Lord Falconbridge married Cromwell's daughter (who had used secretly to frequent his church, after the ceremony of the time), he was made

* "St. Paul's," by S. Simpson.

choice of to marry them according to the order of the Church, which engaged both that Lord and Lady to use their utmost credit with the Protector to preserve his life, but he was inexorable."

After his death a volume of sermons was published with the following title :—

"Nine Select Sermons Preached upon Special Occasions in the Parish Church of St. Gregory by St. Paul's, By the late Rev. John Hewitt, D.D.; Together with his Publick Prayers before and after Sermon. Printed by Henry Ernsden, at "The Greyhound," in St. Paul's Church Yard, against the Pump, and Thos. Rooks, at the "Holy Lamb," at the West End of St. Paul's, near St. Austin's Gate. 1658."

"Thus wee can onely see thee by thine own,
Fair Pencill, though by death the curtain drawn,
Which shows thee sooner to our weeping eye
There could be hop'd from thine own modestie
Unequalled chance! that the same blow should give
An ——— yet make thee thus to live."

Samuel Pepys was in the habit of sometimes attending this church, as will be seen by the following extracts from his diary :—

1661, October 9th.—"So home to dinner and to church in the afternoon to St. Gregory's by Paul's, where I heard a good sermon of Dr. Buck, one I never heard before, a very able man."

1661, November 10th.—"Lord's Day. At our own church in the morning, where Mr. Mills preached. In the afternoon went and sat with Mr. Turner in his pew at St. Gregory's, where I heard our Queen Katherine, the first time by name as such publicly prayed for, and heard Dr. Buck upon 'Woe unto thee, Corazin,' &c., when he stated a difficulty which he left to another time to answer about why God should give means of grace to these people which He knew would not receive them, and deny to others which He Himself confessing they had had them would have received them, and they would have been effectual, too. I would I could hear him explain this when he do come to it."

1662, November 9th.—"Lord's Day. Walked to my brother's, while my wife is calling at many churches, and then to the Temple, hearing a bit there, too, and observing that in the streets and churches the Sunday is kept in appearance as well as I have known at any time.

Then to dinner with my brother, and after dinner to see Mr. Moore, who is pretty well, and I to St. Gregory's, where I escaped a great fall down the stairs of the gallery. So into a pew there, and heard Dr. Bull make a very good sermon, though short of what I expected as for the most part it do fall out."

Rectors.

Laurence the Prior, 1181. Gillut de Newton, 1340—1344. John Tylehill, 1398—1423, Thomas Kent, 1531—1538.

Thomas White, D.D., Magdalen Hall, Oxford. Born 1550. Took Holy Orders 1593, and "became a frequent and noted preacher of God's word." Presented to St. Gregory's about 1575. Was also Rector of St. Dunstan's, Fleet Street, and Canon of St. Paul's. Canon of Christ Church, Oxford, 1591, and of St. George's, Windsor, 1593. Died 1623, and was buried in the church of St. Dunstan, Fleet Street. Fuller says: "He was accused of being a great pluralist, though I cannot learn that at once he had more than one cure of souls, the rest being dignities, as false is the aspersion of his being a great usurer." Dr. White will always be remembered as the munificent founder of Sion College, London, leaving a donation of £3,000 for the purchase of premises "fit to make a college for a corporation of all the ministers, parsons, vicars, lecturers, and curates within London and the suburbs thereof, as also for a convenient house or place fast by to make a convenient almshouse for twenty persons, namely, ten men and ten women."

A few of Dr. White's sermons were published. Among them was "a sermon preached at Paule's Crosse, 17th November, 1589, in joyfull remembrance and thanksgivinge unto God for the peaceable years of Her Majesty's most gracious Reigne over us, now thirty-two. By Tho. White, Professour in Divinitye. Printed by Robert Robinson, 1589."

The following is an extract from Dr. White's will:—

"I give my curate a gown; my clark and sexton two clokes of ten shillings the yard. I give ten pounds to St. Dunstan's, and £6 13s. 4d. to St. Gregory's, where I would have reasonable diet, be it dinner or supper, for sixty of the ancientest men and women in St. Dunstan's, and for twenty others likewise in St. Gregory's parish,

the day of my buriall, and I would have the diet for St. Gregory's to be at the 'Green Dragon.'"

Ambrose Golding, Sub-Dean of St. Paul's, 1591-1606; died 1619; buried in the Cathedral.

Thomas Atkinson, Minor Canon of St. Paul's, 1607; died 1616.

Simon Stubbs, 1616-1621.

Thomas Adams, "Preacher," 1618—1623. He was "observant chaplain" to Sir Henry Montague, Lord Chief Justice of England, to whom, in 1618, he dedicated a work, entitled "The Happiness of the Church; or, a Description of those Splendid Prerorations wherewith Christ hath endowed her, considered in contemplations upon part of the twelve chapters of Hebrews, being the sum of divers Sermons preached in St. Gregorie's, London, by Thomas Adams, preacher there." In 1629 he collected and published in one large folio volume his numerous occasional sermons, which he dedicated to the parishioners of St. Benet, near the Paul's Wharf, London. "Thomas Adams stands in the forefront of our great English preachers." The date of his death is uncertain.

Robert Skinner, Trinity College, Oxford, "Preacher," 1621-1630; Chaplain to Charles I.; imprisoned in the Tower, 1641; Bishop of Worcester, 1663; died 1670.

Matthew Stiles, 1630; also Rector of St. George, Botolph Lane. "Was an excellent grammarian and casuist, and had gained great knowledge and experience by his travels into several parts of Italy." Walker says: "He was plundered; also his family, wife, and several children, who were all sequestered of their necessary support of victuals and apparel."

The following lines were written at the time on the sequestered clergy:—

"Thanks to such lights as you are who have stay'd
In that firm Truth from which they fondly strayed;
Endured reproach and want, all violent shocks
Which rowled like billows, while you stood like rocks,
Unmoved by all their fury, kept your ground,
Fix't as the poles, whilst they kept twirling round;
Submitted to all rage, and lost your all,
Yet ne'er complied with, or bow'd knees to Baal."

Holy Trinity-the-Less.

This church stood at the north-east corner of Little Trinity Lane.

The patronage was originally with the Prior and Convent of St. Mary Overie, Southwark, with whom it remained until the time of Henry VIII., when it passed to the Dean and Chapter of Canterbury, with whom it still remains.

1313.—David de Hereford, baker, left some rents for the maintenance of a chantry in the church.

1365.—John de Clark, Ropere, left money for the same purpose, and wished to be buried in the chancel of the church.

1606.—The church, which was small and was in a ruinous state, had to be propped up to prevent falling down. It was subsequently pulled down and rebuilt at the cost of the parishioners.

1629.—The building was under repair. At this time two large boards were set up in the church, giving the names of the benefactors to the building fund, with the amount subscribed. We are told that collections were made for the repairs of the building, "but that they would not stretch so far," but a general collection was subsequently made after public notice of it had been given in the church.

1541.—The following parishioners were "presented" for religious offences:—

William Wyders: "denied, two years before, the Sacrament to be Christ's Body, and said that it was but only a sign."

William Stokesby: "for rebuking his wife at the church for taking holy water."

Roger Davy: "for speaking against worshipping of Saints."

Mr. Blage: "for not coming to his parish church, not confessing nor receiving."

After the Fire, Protestant Lutherans obtained consent to build a church, which was erected on the same spot on which the old church had stood. This building was removed when Queen Victoria Street was formed.

The register books of this parish commence in 1547. These books show that during the plague of 1563, sixty-five deaths occurred; in 1593, sixty-six; in 1603, one hundred and twelve; in 1625, one hundred and twenty-eight; and in 1665, eighty-one.

The following is one of the entries:—"Alice Melecke, the daur. of

John Melecke, Xyned being the daye the Kinge Phillipp came from beyond the seas and landed att Greenwich att five o'clock att night."

Henry Machyn, the well-known diarist, was connected with this parish. His diary was published by the Camden Society in 1848. It is called "The Diary of Henry Machyn, Citizen of London, from 1550 to 1563."

The following entries occur in the register books:

27th September, 1557.—"Katharyn, daughter of Henry Machyn, was christened."

Among the entries of burials is the following:

11th September.—"John Sonne, the son of John Sonne, and servant of Henry Machin."

On 11th November the register shows that Henry Marcham, Taylor, Clerk of the Parish Church of Trinity-the-Less, was buried. This, no doubt, records the burial of the diarist.

Machyn records in his diary that in 1556, in the reign of Philip and Mary, three Altars were consecrated in the Church by the Suffragan of Norwich.

He appears to have been a supplier of funeral trappings on a considerable scale. The notices on which the diarist bestowed most care were those of great funerals. His grammar and spelling are so bad as sometimes to make his meaning obscure. The Lord Mayors' Shows on each 29th September he carefully particularized.

On the 17th November, 1558, he recorded Her Grace Queen Mary's death in the following sentence, thus spelt:—

"The XVIIth day of Nov., between V. and VI. in the mornyng, ded Quun Mare, the VI. yere of her grace rayne, the whyche Jhesu have mercy on her solle. Amen." And with the same pen he wrote how "the same day, at after-noon, all the chyches in London dyd ryng, and at night dyd make bonfyres, and set tabelles in the strete, and did ett and drynke and made mere for the new Quun, Elisabeth, Quen Mare's syster."

Here is another entry, 1557:—

"The 4th of May did ride before the King and Queen in Her Grace's privy garden Sir James Granado, and so the bridle bit did break, and so the horse ran against the wall, and so he break his neck, for his horse threw him against the wall, and his brains ran out."

25th July, 1560, he writes:—"The second year of Queen

Elizabeth were all the rood lofts taken down in London, and writings written in the same place."

Rectors.

John Port, 1323. Wm. Grace, 1434-1453. Richard Walsall, 1485-1490. Thomas Lane, 1503-1532.

John Rogers, who was burnt at Smithfield, 1555, was Rector from 1532 to 1534.*

Sir Thomas Chambers was presented to Holy Trinity by the Dean and Chapter of Canterbury. He had by no means a satisfactory previous history, having been lodged in Wood Street Compter, and also in Bridewell for an assault, and in other ways his character was not good. After leaving Holy Trinity, he was presented by the same Dean and Chapter to the rectory of St. Mary Bothaw. He stayed there but a short time, no doubt going from bad to worse.

Christopher Riley, 1578—1603.

Dr. Francis Dee, St. John's College, Cambridge, 1606. He was presented in succession to his father, who had also been Rector of St. Bartholomew-the-Great. Dr. Dee resigned the living 1620; was also Rector of All Hallows, London Wall; Chancellor of Salisbury Cathedral, 1619; Dean of Chichester, 1630; Bishop of Peterborough, 1634. His name appears as one of those first connected with the foundation of Sion College. He died at Peterborough, 1638, and was buried in his cathedral. Wood says of him: "He was esteemed a person of pious life and connection, and of very affable behaviour."

Ralph Hatfield, 1620—1625.

Edward Harrison, Emmanuel College, Oxford, 1625. "Was sequestered, and died of grief soon after."

Matthew Haviland, St. Alban's Hall, Oxford, 1648. "Was ejected from the living." Calamy says of him:—"He was a man mighty in prayer, and a savoury preacher."

Samuel Cheney, 1662.

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* See also St. Margaret Moses.

St. John-the-Baptist upon Walbrook.

This church stood upon the site of the remains of the churchyard now existing on Dowgate Hill. When first built it was situate on the banks of the Walbrook, near the "Horse Shoe Bridge."

The church was founded at any early date, 1181. It was a rectory in the patronage of the Canons of St. Paul's, who granted it to the Convent of St. Helen's. From them it passed to the Crown in the reign of Henry VIII.

1342.—Adam de Dockford wished to be buried in the church, and left to Matilda his wife, all his movable goods and chattels, one hundred marks, together with his entire chamber, beds, vessels, napkins, towels, jewels, and other small necessaries belonging to his trade lying in his shop in the parish of St. Antholin.

1358.—William de Voystre wished to be buried in the chancel of the church, near the body of Alice his late wife.

1434.—John Penne, Skinner, left to the rector and parishioners lands and tenement at the corner of Walbrook, charged with the maintenance of a chantry for the soul of the late King Henry IV. and Olive his late wife. Distributions to be made to poor householders in the parish and the residue to be kept in a box in charge of the churchwardens for pious and other uses.

1461.—William Gregory wished to be buried in the parish church beside the seat in the chancel where he used to sit. To Agnes, his wife, all his stuff, except his wearing gowns with fur, his furs wrought and unwrought, and all other stuff pertaining to his craft as skinner.

William Clinch was in 1541 "presented," for "calling the Bishop of Winchester a false, flattering knave, for burying his wife in the churchyard without Dirge, and causing the Scot of St. Katherine's to preach the next day after the burial."

The following particulars are taken from an interesting paper read by Mr. H. Matthews before the members of the London and Middlesex Archæological Society, 1885:—

In 1412, "The Mayor and Corporation of the City of London granted to the inhabitants of the parish of St. John a piece of ground twenty-one feet by seventeen feet, for the purpose of enlarging their church, which was then about to be rebuilt, and William Coulberton gave lands to endow the same."

The old structure was situate on the east bank of the Walbrook.

This old brook was spanned at various places by bridges, one of which was Horse Shoe Bridge.

Cloak Lane was then Horse Shoe Bridge Street, and the church stood on the north side of this ancient thoroughfare.

From various entries in the churchwardens' book, about 1595, it would appear that the church at this date was then about one hundred and seventy-seven years old, of rectangular form, and illustrated the Decorated Gothic period, not exceeding sixty-five feet in length by about thirty-six feet in width, a window at the east end, and others on the south side, flanked with buttresses and finished with an embattled parapet. There were three entrances on the south side, and a parson's door on the north. The tower was at the west end, containing a peal of five bells and a clock.

There was a monument to the memory of John Stone, Tailor, Sheriff in 1464, and also one to Wm. Comberton.

The building was not rendered quite useless by the Fire, but was repaired and fitted for public worship at a cost of about £80, and was then named "The Tabernacle." When St. Antholin's Church was opened for Divine worship the tabernacle was then disused.

Newcourt says, speaking of the ground on which the old church stood: "That it appears by the presentment made by the Rector, in 1693, there have been great encroachments made since the Fire, to some of which the parish had consented, and others have been made by the Lord Mayor and Corporation without the consent of the Archbishop and Bishop of London, and the Chamberlain of London receives the rents for the same."

1597.—Sir Richard Sulton, a member of the Skinners' Company, was chosen Lord Mayor. He and his company went to the Church of St. John-the-Baptist on Corpus Christi Day, "when a pew was newly fitted up, and the iron standard for holding the sword of state, was newly repainted."

In the reign of James I., under an order from the King, that "all churches should be repaired and made fit for the service of God," the mason's work of the church was repaired from top to bottom, and, in 1610, the churchwardens bought a copy of the new translation of the Scriptures, then just completed, selling the old one for 20s.

On the enforcement of the Act of Uniformity, contributions were

given to many of the clergy, who had, in consequence, resigned their livings, the entries of the churchwardens shewing that these were often not more than 1s.

There is also an entry of 4d., "to him who brought the precept from Laud to prohibit the eating of flesh on fast days."

When afterwards Laud, who was then Archbishop of Canterbury, issued a proclamation, requiring all churches to be repaired, St. John's churchwardens seem to have met it with a very bad grace, as they expended only £54 16s., and that sum included certain works to the parson's house.

Upon the execution of Charles I., the religious enthusiasm of the parishioners prompted them immediately to collect funds for the complete repair and restoration of the church. Between May and November, 1649, £910 was collected, and with £230 in hand, they at once commenced work. A dinner was afterwards indulged in at a cost of 13s. per head. The internal alteration consisted of the removal of the Altar and the substitution of a plain communion table.

From this time it would appear that the parishioners chose the ministers.

In 1653, lectures are mentioned, with regard to which there is the following entry:—

"Layed out, when the ministers preached every morning (during the whole month), for bread, butter, bacon, pipes, candles, and a gammon of bacon. and a half-hour glass, £3 17s." The pay of the minister weekly was 20s. During the year "£36 was paid to the several ministers for preaching as per bill."

Upon the re-establishment of Episcopacy, £3 10s. was paid for the purchase of a prayer book, a surplice, a book of canons, and the Thirty-Nine Articles.

Laurence Campe, a benefactor to this parish, died 1613. In the Guildhall Library there is an old account book containing receipts and expenditure of moneys left by him for the benefit of the parishioners. The following is the title:—

"This Booke conteyneth the sum and substance of such charitable and memorable gifts as were given by Lawrence Campe, late of the parish of St. John upon Wallbrook, Silkman, wherewth he put the parishioners of the saide parish in trust; with a true note of the severall assurances made by the saide Lawrence to the saide parish-

ioners, and of the uses therein expressed. And in this booke is noted the proceedings of the said parishioners in performing the trust in them reposed."

"Memorandum—the said Laurence Campe, departed this life on Thursday, the thirtieth day of December, 1613, and was buried the fourth day of January then followinge."

The accounts of the trust commence in 1614. The funds were confiscated under the "Parochial Charities Act."

Lawrence Campe also left monies derived from the house in Wallbrook, known by the sign of "The Lamb," to pay, among other things, 40s. for the relief of the poor of the parish; 40s. for the provision of faggots against Christmas for the poor of the Ward; and 40s. to be paid to the Deputy of the Ward to be distributed by him.

Rectors.

Peter the Priest, 1150. Sir Arthur Odiham, 1361. Robert Brown, 1394—1416. Master John Braughynyng, 1422—1434. Henry Croise, 1453—1469. Thomas Appelby, 1486—1505. Henry Symonds, 1505—1545. Clement Erington, 1556, appointed by Philip and Mary. Hugh Lewis, 1570—1581. Robert Peterson, 1619.

Richard Walmsley, St. Mary's Hall, Oxford, 1633, when the living was sequestered; was also Rector of Mulion, Cornwall.

Christopher Fowler, St. Edmond's Hall, Oxford; born 1610; Fellow of Eton College, 1641; was also Minister of St. Margaret, Lothbury. After the Restoration he lost his Fellowship, and retired to Kennington, where he preached. He died 1675, and was buried in St. John's Church. Wood says of him: "He used gestures and antic behaviour in the pulpit, enlivening the serious gravity of the place, but which made him popular in these times." Mr. Cooper, who preached his funeral sermon, said of him: "An able, holy, faithful, indefatigable servant of Christ."

William Rayner, 1643, was a member of the Westminster Assembly of Divines.

Zaccheus Montagu, Magdalen Hall, Oxford, 1660, was also Rector of Radmall, Sussex.

The register books date from 1682.

On a wall adjoining the church yard is a tablet with the following inscription:—

Before the late dreadfull
Fire, Anno Domini 1666, here
stood the Parish Church of
St. John the Baptist upon Wallbrooke.
William Wilkinson,
Nicholas Cotton,
Churchwardens, this present
year Anno Domini, 1671.

There is also a monument with the following inscription :—

"Sacred to the memory of the dead interred in the ancient church and churchyard of St. John-the-Baptist upon Walbrook. during four centuries."

"The formation of the District Railway, having necessitated the destruction of the greater part of the churchyard, all the human remains were carefully collected and re-interred in a vault beneath this monument, A.D. 1884."

During the progress of the work of this railway, an immense thickness of rubble wall, consisting of the foundations of the old church and tower, was discovered.

St. John-the-Evangelist.

This church stood at the corner of Friday Street and Watling Street, on the site of the present churchyard. Friday Street was so called on account of fishmongers residing there, and selling the Lent fish on Fridays. The church was founded about 1365, and was anciently called St. Werburgh's, the presentation being with the Prior and Convent of Christ Church, Canterbury, from whom it passed to the Archbishop.

1360.—William de Aungre, Citizen and Merchant, gave to the Rector and his successors "one small chamber with two garretts built above them, lately erected, with free ingress and egress, as he had held and inhabited them, the churchyard being on the west and his fountain on the east."

1617.—Sir Walter Craven, Lord Mayor, 1610, left to the parish,

"where I was first apprentice, the sum of £100 for the reparation of the church of St. John-the-Evangelist, to be employed at the discretion of the parson and churchwarden for the time being."

Sir William Crane, 1620, gave to the rector and churchwardens, for the repair of the church, a ground rent of £5 6s. 8d. on the "Bell Inn," Friday Street. This house is now known as No. 12 in the street.

1626.—The church was repaired at the cost of the parishioners, when a gallery was built at the sole cost of Thos. Goodyear, Citizen and Draper.

The following were buried in the church:—John Doggett, Sheriff and Alderman, 1509. Sir Christopher Ayscough, Knt., Draper, Sheriff, 1525; Mayor, 1534. Thomas Garrett, son of Sir George Garrett, 1664.

The following entries appear in the vestry minutes:—

1665.—"Paid at the 'Swan,' on Holy Thursday, for a quarter of a pound of rhubarb, 2s. Paid for new books to be read in church for the victory against the Dutch, 1s. 2d."

1667.—"Paid a man for getting the great belle down, and the ledd frome the top of the church, 10s."

"Given the poor that were burnt out, by order, £23 5s."

"Given the man that brought some iron from the church that was taken from the tombs, 1s."

Rectors.

John Hanvill, 1354. Edward Wymondswolde, 1372—1394. John Flamsted, 1425—1427.

Walter Adam, Minor Canon of St. Paul's, 1435; also Rector of St. Christopher le Stock; died 1445.

James Goldwell, LL.D., All Souls, Oxford; Prebendary of St. Paul's, 1459; Bishop of Norwich, 1472; died 1498; was buried in his cathedral. He rebuilt the Church of Great Chart, in Kent.

John Grey, 1546—1553. Richard Judson, 1579—1585.

Robert Wright, Trinity College, Oxford, 1589—90; Chaplain to Queen Elizabeth; Bishop of Lichfield and Coventry, 1630; died 1643.

William Stepeny, 1579—1608.

George Walker, St. John's College, Cambridge; born 1581; was

presented by the Dean and Chapter of Canterbury, 1614. He continued here all his life, often refusing higher preferment. He was a strong Puritan, which much displeased Archbishop Laud, who mentions Walker in one of his reports to Charles I., as one "who had all his time been but a disorderly and a peevish man, and now of late had very frowardly preached against the Lord Bishop of Ely's book concerning the Lord's Day, set out by authority, but when a canonical admonition given him to desist he hath recollected himself, and I hope will be advised." 1638, he was committed to prison for "some things tending to faction and disobedience to authority" in a sermon which he had preached. He published a number of works, one being "The Summe of a Disputation Betweene Master Walker, Pastor of John Evangelist, in Watling Strect, London, and a popish prieste calling himself Mr. Smith, but indeed Norrice, assisted by other Priests and Papists; Held in the house of one Thomas Baterson, in the Old Bailey, in the prescence of some worthy Knights, with other Gentlemen of both Religions. Printed 1624." The concluding paragraph is as follows: "To him (Mr. Smith) Mr. Walker answered that he knew himselfe inferiour to many hundreds in the Church of England, that it was not any power in himselfe but the power of the true cause which made him to prevale, for *magnus est veritas preralebit.* A gentleman overhearing laughed, and sayd 'I am glad that you finde some of our ministers more learned than your priests, contrary to your common bragging and boasting that all learning is among your priests and Jesuites.' And so they parted, Mr. Smith saying to Mr. Walker 'I pray God we may meet in Heaven;' Mr. Walker replying and saying 'I desire so also, and hope we shall so doe, if you will forsake your errours and embrace the truth which is professed in the reformed churches of Christ.'

"*Soli Deo Gloria. Finis.*"

Walker was a member of the Westminster Assembly of Divines. On the 29th January, 1644, he preached a Fast Day Sermon before the House of Commons. Fuller said of him: "A man of a holy life, humble heart, and bountiful hand." He was said to be an excellent logician, Orientalist, and divine, strongly deprecated in his sermons the profanation of the Sabbath and other evil practices so common in those days. Died 1651, aged seventy, and was buried in the church, having been rector nearly forty years. During his life he advanced

the sum of £1000 for the maintenance of "preaching ministers" in his native country.

Seth Ward, a famous mathematician and astronomer, was rector for a short time. 1643, he was imprisoned at Cambridge, and resigned his living; 1662, was made Bishop of Exeter; 1667, was translated to Sarum, where he founded a college for the widows of clergymen, and also eight almshouses. Was afterwards made Chancellor of the Order of the Garter. Died 1688, and was buried in his cathedral.

Robert Tatnal, "minister," 1640; resigned 1662; Fellow of Trinity College, Cambridge. Dr. Calamy says of him: "He was a man of great skill in vocal and artificial musick, which rendered him so acceptable to many of the gentry in and about the City." He published a discourse in quarto about the "Fear of Death; or, the Sinful Palpitation of the Heart."

Samuel Annesly, D.C.L., Queen's College, Oxford; "fell in with the rebellious times, preached long and loud at Cliffe, Kent, and at St. John-the-Evangelist, Friday Street." He was afterwards preacher at St. Paul's, and pastor of St. Giles, Cripplegate; after preaching in conventicles.

In the St. Paul's Cathedral Library there are two sermons with the following title:—

"Communion with God. In Two Sermons preached at Paul's, the first September 3rd, 1654; the second March 25th, 1655; by Samuel Annesly, LL.D., Minister of the Gospel at John Evangel. Lond., 1655."

In the Sion College Library there is also a sermon with the following title:—

"The First Dish at the Wiltshire Feast, November 9th, 1654; or, a Sermon preached at Lawrence Jury to those that there offered their Peace Offerings and went thence to dine at Merchant Taylors' Hall; By Samuel Annesly, LL.D., Minister of the Gospel at John Evangelist. London, Printed by C. T. for Nathaniel Webb and Wm. Grantham, at the 'Black Beare,' in Paul's Church Yard, 1655."

Mr. Annesly died 1696, aged seventy-seven.

John Stoning, Exeter College, Oxford, 1663.

From the earliest records until the union of the parish with All Hallows, Bread Street, there appear to have been thirty-eight rectors here.

The parish is a small one. We find from the register that in 1651 there were only four baptisms and eight burials.

During the formation of the Underground Railway, some old foundations of the church, also some fragments of monuments, were discovered.

St. John Zachary.

This church was originally dedicated to St. John the Baptist, but was by an ancient grant bestowed on a person (its builder or holder) named Zachary, from which no doubt the additional name was derived in order to distinguish it from St. John the Baptist upon Walbrook.

Among the manuscripts at St. Paul's Cathedral is a copy of the grant to Zachary, for a payment of two shillings, which he was to make annually in "the mother church." This way of describing St. Paul's certainly favours the presumption that the Chapter had built the church, and it is remarkable that the document is witnessed by the incumbents of other churches which were probably built by the authorities of St. Paul's. They are Osbert, Priest of St. Alphege; Robert, priest of St. Mary; John, priest of St. Faith; and Unfred, priest of St. Olave's.

The church stood on the spot now occupied by the churchyard at the corner of what was formerly called Maiden Lane, now Gresham Street, and was considered a handsome structure.

As early as 1181 it was rated to pay a certain annual sum to the Canons of St. Paul's, with whom the patronage still remains.

Roger Bryvin left money (1277) for chantries in the chapel, which he had erected in the church.

John Walsh, Goldsmith (1384), left money to the work of the belfry.

Sir Nicholas Twyford, Goldsmith, who was knighted with Sir William Walworth, and Mayor 1388, was a great benefactor to the church. He was buried (1390), "between the two south pillars next the high Altar. Also Margery, his wife."

William de Burton, Goldsmith, desired to be buried in the chapel of St. Mary in the Church. He left a missal and a portifory to be

used in praying for his soul; also a bequest to Sir Henry de Sponden, who in 1388 was Rector. This gentleman left directions that he should be buried in the middle of the church, a small stone to be placed on his grave with his image thereon made of brass from the breast upward.

Hugh Wetherby, Goldsmith, left money, 1426, to maintain a chantry at the Altar of St. Dunstan.

One of the most conspicuous monuments in the church was to the memory of Sir Dru Barentin, Goldsmith, Sheriff 1393, Mayor 1398. His house stood opposite Goldsmiths' Hall in Foster Lane, with which it had a connection by means of a bridge built across the street. This bridge or gallery appears to have remained until the latter part of the sixteenth century, as it is clearly shown on Aggas's map.

Sir Dru Barentin was a great benefactor to the Goldsmiths' Company. He is said to have built the first hall at his own cost (1406). He died in 1415.

The history of this parish, as will be seen, points to a very close connection with the Goldsmiths' Compaay, whose arms were set up in the church, and whose Hall has for many generations past stood in this parish, and was close to the old church of St. John. The same fact is shown in the parish records.

The following interesting notes are taken from "Memorials of the Goldsmiths' Company," by Sir Walter S. Prideaux:

1354.—"£10 is paid to the work in St. John Zacharie's church."

1359.—"A dinner on St. Dunstan's Day is mentioned, also St. Dunstan's Light in St. John Zacharie's Church."

1374.—"The light in St. John Zacharie's is twelve wax candles, and two torches weighing twelve pounds."

1461.—"Sir Thomas Bagot was admitted to tne chantry of Dru Barentin in this church."

1510.—"The Company to find a priest in St. John Zachary's church, with a stipend yearly for ever of ten marks, the said priest to be always at the nomination of the Fellowship."

1558.—"Sir William Testanan, of St. John Zachary's, to be talked with for the saying of Mass before the almsmen on Wednesdays and Fridays. It is agreed that he shall have therefore 6s. 8d. per annum."

1610.—"Ten pounds is given towards the repair of St. John's church."

1624.—"Forty shillings is given to the parishioners for the repair of Lady Read's monument in the church."

1629.—"Petitions from the churchwardens and parishioners of St. George's, Southwark, and St. John Zachary, for assistance towards the repair of those churches, and also the steeples. The Court agree to send to St. George's church £3 (the parishioners not to know from whom the money is sent), and to the repair of St. John Zachary twenty nobles is sent."

1632.—"The Wardens and others of the Fishmongers Company to the number of eight repair to Goldsmiths' Hall, and in solemn manner go with the Warden and assistants of this Company to the parish church of St. John Zachary, and there hear a sermon, after which they return to the Hall, and dine according to ancient custom, which amitie God long continue."

1636.—"The parson of St. John Zachary makes a demand on the Company for an addition to his tithe by reason of their having pulled down, for rebuilding the Hall, no less than eight or nine adjoining houses, from which he used to receive tithe." The letter concludes: "These containing in extent and value one-sixth part of this small parish, which amounts in the whole net to £60 per annum, I beseech you, gentlemen, to consider and determine of it as in wisdom and justice you shall think meet, that you may render to God that which is God's, and prevent any further complaining.—Phil. Edlin, St. John Zachias (Rector)."

1640.—"Francis Robinson, for twenty years parish clerk, is made porter with 40s. a year. He is not to intrude himself upon the Company when they or the wardens go to the Lord Mayor or Sheriffs."

1642.—"Mention of the death of John Dyos, a pensioner, who desired that he might be buried in the church of St. John Zachary. This is arranged with the churchwardens at a cost of 50s."

1646.—"Ten pounds is given to Mr. Barton, minister of St. John Zacharie's parish, in regard to his necessities, charge of children, and small means. It is alleged that many refuse to pay him that which of right belongs to him."

1647.—"The Clerk reads a letter from Mr. Browne, father of Mr. Rotherham, the late Rector of the parish, desiring that the tithes

due from the Company to Mr. Barton, the present Rector, may be stay'd in the Company's hands until the end of next term, because of an order which he pretends to have been made in that behalf. As, however, the order is in no way directed to the Company, it is decided that, notwithstanding the same, the Wardens shall pay Mr. Barton the tithes."

1649.—"John Hastings is elected beadle, *vice* Ralphe Robinson, who is to be buried this afternoon in St. John Zacharie's church."

1659, 4th March.—"The Commissioners for ejecting scandalous, ignorant, and insufficient ministers and schoolmasters within the City of London, represent unto the Wardens the sequestration of the benefice, and that upon the occurrence of such sequestration, the Commissioners did lately order that the said John Heardman (the late Rector) should be allowed and paid from the time of his ejection out of the profit of the said benefice the sum of £8 per annum, and did direct that the Company and all the parishioners should pay their tithes to the Commissioners, who should make provision for such payment of £8, and hand over the balance to the incumbent for the time being."

1659, 15th April.—"Mr. Strettell, minister of St. John Zacharie in the place of John Heardman, petitions the sequestrators with reference to the £8 allowed to Heardman out of the income of the benefice, and the petition is forwarded to the Company and debated, Mr. Strettell and his counsel being also heard touching the matters alledged in the same. The Company, however, decide to continue paying their tithes to the sequestrators."

1659, 18th November.—"Mr. Strettell comes and demands the tithes for the Hall for three quarters now past, being 45s. a quarter, who is told by the Wardens that the money has been already paid, and that there is a receipt for it by the sequestrators for the parish (authorised by the Commissioners who sequestrated Mr. Heardman, the late minister), whereupon Mr. Strettell shows an order of the Committee for plundered ministers, which is read, after which Mr. Strettell desires the Wardens that he may receive the future tithes as they shall fall due, but the Wardens tell him that the matter must be considered by the full court. Subsequently, at a court held on the 19th December, Mr. Strettell is informed that what the Company have to pay for the tithes on the Hall, they are resolved to keep in

their own hands until the controversy which is depending between him and Mr. Heardman shall be settled."

1660, 24th October.—"The Parson of St. John Zacharye's parish comes before the court and petitions them to bestow something toward the new 'tryming up' of the church and for the 'refreshing' of the two monuments therein of Sir Bartholomew Reade and his lady, and Sir James Pemberton, in regard that the Lord Mayor elect intends to keep his Mayoralty in the parish, in the house which belongs to the Company, late in the occupation of Sir James Drax as tenant thereof. £3 is given."

In the Ordinances of the Company we read that they attended St. Paul's on St. Dunstan's Eve (at this time St. Dunstan was their patron saint) and "thence after service to St. John Zachary, and attend service there."

It was one of the Beadle's duties to warn the Company's twelve almsmen called the "Almsmen of St. Dunstan that they should be present at St. John Zachary's church every Wednesday and Friday at eight o'clock to hear Mass." There they were to pray for the good estate of all the brethren of the craft, whether living or dead. They had also to come weekly to the Goldsmiths' Mass "at St. John Zachary's in their blue, and to every obit in their black gowns."

There was a Chapel of St. Dunstan in St. Paul's Cathedral, for which the Company supplied yearly, fourteen days before the Feast of St. Dunstan, "clothes of silk, jewels, and plate, and also arras for hanging of the chapel without."

Sir Bartholomew Reade, Alderman, left directions that the members of the Company should attend at this church on the day of his decease. To the minister, for a sermon, he gave £1 11s. 6d.; to the organist, 10s. 6d.; and the clerk, 8s. 6d."

In the accounts of the Company appears a charge for maintaining in the church "the St. Dunstan's Light."

"Mr. Henderson, the minister, receives 15s. for a quarter tithe of the Hall, and for the houses and cellars within and under the same."

The following were buried in the church:

Sir John Francis, Mayor 1400.

Sir Richard Martin (Goldsmith), Mayor 1589.

There was a monument erected to the memory of Sir James Pemberton, Knight, with the following inscription:

"This Monument is erected to the memory of Sir James Pemberton, Knight, who, being Sheriff of this City at the coming in of King James, entertained near forty earls and barons in his house on the day of the King's being proclaimed.

"Afterwards (anno 1612) was elected Mayor of this Most Honorable City of London.

"He erected a free school in the parish of Eccleston in Lancashire sixteen years before his death, and gave £50 by the year to the maintaining thereof for ever. He gave also £500 to Christ's Hospital and £200 to the Company of Goldsmiths, besides many liberal gifts to the poor of his kindred and many other most charitable uses.

"He died the 8th day of December, 1612, aged sixty-eight years.

"Marble, nor torch, nor alabaster can
Reveale the truth of the long buried man;
For oft we see men's goods, when they are gone,
Doe pious deeds, when they themselves did none.
Mine, while I lived, my goodnesse did expresse,
'Tis not inscriptions make them more or less;
In Christ I hope to rise among the just—
Man is but grass, all must to worms and dust."

There was also a monument to the memory of John Sutton, Citizen, Goldsmith and Alderman, who, on the 6th July, 1450, was killed in the defence of the City in the battle on London Bridge against the rebel Jack Cade.

The church was repaired on several occasions between 1616 and 1631 at a cost of £120.

The following extracts from the old account books of the parish are of interest:

1633.—"There is a charge for re-hanging the third bell, also the great bell. £1 9s. 8d. for a perambulation dinner. At the end of the year the total sum received is £57 7s. 3d.; the total paid is £54 3s. 4d."

1636.—"Paid to Mr. Boyend, for one whole year to read Divine service, £4. In this year the wine for Holy Communion cost £4 17s."

1641.—"Revenues arose from the following sources—Rents and annuities, £16 16s. 4d.; fines and casualties, £16 12s. 6d.; burials in the church, £6 16s. 4d.; burials in the churchyard, 17s."

1642.—"Ringing out the King's Coronation, 3s. 4d. To Richardson, the joyner, for making a beme in ye chancell, 16s. 6d. For making sett of parish lanthorns, 1s. 6d. For maintenance of a woman that fell in travail in ye parish, and to discharge ye parish of her, 16s. 10d."

1644.—Received of the Company of Goldsmiths towards the money that was lay'd out for the relieving of ye poor when they were visited, £2."

1645.—"Paid for candles to hang out in ye night, and for other necessarys for ye church, £2 1s. Paid for mending large lanthorn, and one new, 6s."

1647.—"Paid for the Account Dinner, £1 15s. Given to the boys who beat the boundaries of the parish, 6d."

1648.—"Paid for the Account Dinner, £4 2s. 10d."

1660.—"Paid on Ascension Day, for ribbons and cakes, 14s. 10d. The same for a dinner, £2 2s. 7d. The same day to the poor of the parish, 2s. Paid for the King's Arms, £2. Given to the Widow Steyns to buy a coffin and bury her husband, 15s."

1663.—"Paid for a parish dinner at the 'Globe,' Moorfields, £3 7s. 10d."

1664.—"Paid for rosemary and bay at Christmas, 5s."

Rectors.

Robert de Barentin, 1217. Henry de Spondon, 1366-1383. John Hale, 1407-1412. John Statharne, 1414-1422. William Byngham, 1424-1451. William Westwode, 1452-1457. John Jenkynson, 1513-1540. William Tofte, 1560. Hugh Andrews (Minor Canon of St. Paul's), 1585-1604. Henry Hammond, 1608-1623. William Carter, 1625-1630. Philip Edlin, 1635-1642; was dispossessed by Parliament. Thomas Rotherham, 1642. John Hardman, 1662.

St. Laurence Pountney.

This church stood on the site of the present church yard in Laurence Pountney Hill. The building consisted of a porch, north and south aisles, chancel, battlements, and a steeple. There was a

High Altar, an Altar dedicated to Our Lady, one dedicated to the Martyr, St. Stephen, and one to St. Thomas of Canterbury, an image of St. Leonard, and images and arms of the founder. There was also a preaching cross.

In connection with the church was a college dedicated to "The Holy Jesus and Corpus Christi," founded by Sir John Pountney, Draper, about the year 1245, from whence the church took its name. It was endowed by the founder for a master, wardens, thirteen priests, and four choristers. All were to reside in the manse appointed for their residence adjoining the church. Sir John Pountney was Mayor of London on four occasions, but does not appear to have served the office of Sheriff. He was noted for his wisdom, his piety, and wealth. His will is dated 14th November, 23rd Edward III. He built also a chapel in St. Paul's Cathedral, where he was buried.

In 1631 the steeple, which was celebrated for its height and picturesque details, was newly leaded. Aubrey says that "this was the only London church which could boast of a leaded steeple, except St. Dunstan-in-the-East."

In the same year five new bells were hung and frames renewed, the aisles were raised and levelled, and the entire church repaved within and without, at the cost of the parishioners.

The following memorial was in the church, dated 1628:

"In memory of Sir Allen Cotton, Lord Mayor, who had fourteen children and lived to the age of seventy. His sons placed this tablet.

"When he left earth, rich Bounty dyed;
Mild Courtesie gave place to Pride.
Soft Mercie to bright Justice said:
'O, sister, we are both betrayed.'
While Innocence lay on the ground
By Truth, and wept at either's wound.
The sons of Levi did lament,
Their lamps went out, their oil was spent.
Heaven hath his soul, and only we
Spin out our lives in misery.
So Death, thou missest of thy ends,
And kill'st not him, but kill'st his friends."

There was also a monument to the memory of "Elisabeth, the

wife of Emmanuel Lucar, a very ingenious person in all sort of needle-work, could write three hands very well, was a good accompanist, could play well on the viol, lute, and virginals; she read, spoke, and wrote Latin, Italian, and Spanish, and, which crowned all, was endued with many virtues. She died at the early age of 27. An. dom. 1537."

1306.—William de Guliford left the rent of his house for six years after his decease for repairing the north part of the church.

1349.—Dyonisia la Tonge wished to be buried in the cloister of the College of Corpus Christi, near the church of St. Laurence. To the chapel in the church she left her brewery, charged with the maintenance of a lamp to burn day and night before the image of Blessed Mary in the church.

1350.—Katharine Estmare wished to be buried in the church before the Altars of the Martyrs Stephen and Thomas, Archbishop of Canterbury. To the church and ministers she left two pieces of tapestry and a mazer enamelled with the image of the Blessed Mary.

1389.—Idonia, wife of Robert Salisbury, Fishmonger, wished to be buried in the church, and left to Christina, wife of Sir Thomas Pyke, her new gown of scarlet, with fur and hood; to Sir John Norwiche, sub-master of the college, a chalice and paten; and to each of the chaplains a sum of money.

1393.—William Wight desired to be buried in the cloister of the church.

1497.—Johanna, wife of John Carre, Gentleman, desired her estate to be divided into four parts: the founding of a chantry in the church, marriage portions for four poor maidens having few friends, the relief of poor householders and parishioners, the repair of the church ornaments.

1657.—Eliab Harvey left property in Duck's Foot Lane for the relief of nine of the most ancient watermen of the parish or others, the same to have 6s. 8d. a year, also 16s. yearly to the sexton for his pains in making clean the tomb of the said Harvey, the tomb to be made clean once in every week for ever in dry weather, taking special care to make clean the said tomb at any time or in any weather when any moisture or any sweat shall be upon the tomb; 16s. in each year to the churchwardens to brush down the walls and make clean the pews and wash clean the pavements of the parish church against the feasts of Christmas and Whitsuntide, the residue to keep and maintain

and as often as need make new curtains and curtain rods now before the said tomb, and once in every year to paint in oil the black circle round about the tomb and all the whole wall within the black circle; and upon the Feast Day of the Annunciation of St. Mary the Virgin an exact account of the rents received shall be made at the same feast and all the particulars fairly written and entered in a book to be kept in the parish for that purpose."

John de Bland, 13th January, 1302, "being the Friday next before the Feast of St. Hilary, bound himself and all his rents and lands to keep the City indemnified from peril of fire which might arise from his houses covered with thatch in the parish of St. Laurence, and he agreed that he would have the said houses covered with tiles about the Feast of Pentecost then next ensuing."

In a patent of Henry VI., approving certain persons to pursue the study of alchemy for the King's emolument, the following names occur:—

Thomas Harvey, an Austin Friar; Robert Grattely, a Preaching Friar; William Attclyffe, the Queen's Physician; and Henry Stamp, the Master of the College of St. Laurence.

The two following names also occur as masters of the college:—

1398.—Nicholas Mockyng, Treasurer of St. Paul's, "Keeper of the Corpus Christi Chapel."

1466.—Henry Sharpe, LL.D., Prebendary of St. Paul's.

The oldest registers in the parish date from 1538.

The first volume is thus headed:

"M.D., that on the first day of December, in the XXX. yeere of the raigne of our Suffrane Lord King Henry the Eight, This Booke begun to be kept in the Parish Church of St. Laurance Pountney in the form following. In the presence of Mr. Powle Withipole and William Chande, Churchwardens, and William Latimer, Parson ot the same."

The register of burials dates from 1542.

The following were buried in the church:

Adrian Poultney, one of the builders of the church.

The first and second Earls of Sussex.

1552, October 15th.—Thomas Beale, Parish Clerk.

1561, November 12th.—Mr. Woodly, Minister of the Church.

1568, February 8th.—John Uprise, the Common Cryer.

1577.—Sir John Olyffe, Knt., Sheriff.

1578, September 15th.—Alice, wife of Mr. Robert Hales, Minister.

1584, September 4th.—Robert Faulkner, Parish Clearke.

1597, August 30th.—Edward Moore, Parish Clearke.

1601, July 6th.—"Jeremy Sands, being frant, and lept into the Thames and ther drowned the V. day of July."

1601, October 8th.—"Olyf, wyf to Willm. Spackman, late of Ambridge in Essex, being lunatick, cam hither to be cured."

1602, February 2nd.—"Margery, wyf to Jeremy Crewes, Needle-maker, upon the banck side, she lept into the Tames, but died in the house."

1602, March 4th.—"Thomas Stevenson, a prentis, died under Wido Stevenson's window in Katharine Wile Alley."

1609.—"Edmond Bramston, a seller of aqua vitey."

1611.—"Francis, servant to Mr. Scott, scalded in the mashe fatt."

1623.—"Robert Silvester, Clarke of the church, by trade Haberdasher."

1624.—"Elyas, the son of Elyas Crabtree, minister of this parish, and Mary his wife."

1631.—"Alice Gratwyck, swane to Mr. Crabtree, minister of this parish."

1641, December 12th.—Mr. John Goldwell, Curate.

The churchwardens' accounts date from 1530. The oldest book is thus headed:

"This is the accompt of us, William Pape (Draper) and Anthony Herne (Stock fishmonger), Churchwardens of the parish church of St. Laurence Pountney, London, for the space of one whole year, ending the first day of May, anno domini 1530, and yielded and given up on the fourteenth day of the present month in the presence of the most discrete honest men, parishioners of the same." On the first leaf of the book is written: "Deliver all things in number and weight, and put all in writing, that you givest out or receivest in.—*Ecclesiastics l.cii.*, 7."

The following are a few extracts from the accounts:

1530.—"Receiv$^{d.}$ of John Wernes for Mr. Canwicke's pit and knell, 13s. 4d."

"Paid to John Ingold, Carpenter, for four quarters to fasten the

bars in the glass windows, and nine foot of board for Mrs. Bird's maid's pew."

1533.—"To the clerke for watching on Easter Eve, 1s." "To the clerke's wife for washing the Vestry gear, 4s."

1536.—"Making the pit for the child that layeth before Our Lady, 8d."

1538.—"For a Bible in English, 4s."

1547.—"To the clerke, for the ringing of a knell at the burial of King Henry VIII., 1s. 8d."

1549.—"To the plasterer, for mending the quire and whiting it, six days' work at 10d. the day, 5s." "For taking down the sepulchre, 2s."

1579.—"To Goodman Peter, for wainscoting the quire, agreed by a vestry, £8 18s."

1588.—"Paid to the clerk, for his two year's wages, and for his attendance, and light for the lecture, £10."

1596.—For turned pillars to hang hats and caps upon, for setting up three benches in the church, and work in the quire, and a new seat, 2s. 4d."

1597.—"For two prayers set forth for the good success of His Majesty's Navy, 7d."

1601.—"Mending two Lanthorns to serve in the church on lecture nights, 2s. 4d."

1612.—"Spent on our dinners these two years, when we came from St. Magnus, and when we went our perambulations, £3 13s. 4d." "To Mr. Flood, to buy Bishop Jeule's Works, £1."

1615.—"Paid for being presented for not having the King's arms in the church, 1s. 4d." "Paid for the King's arms and then Ten Commandments, £7 7s. 10d."

1617.—"Rec$^{d.}$ of Richard Lewis, for the shop in the churchyard, 15s." "Paid to a poor man towards redeeming four cushions from the Turks, 1s. 6d."

1618.—"Rec$^{d.}$ of the butcher, for the shop in the churchyard, 5s." "Paid for new paving the alley to the church, 18s. 6d." "Making three long benches for the maids, 2s. 2d."

1623.—"Gift to a poor woman that had a wolf on her arm, 6d."

1629.—"To a poor minister that was cut of the stone, 1s."

The following minute of vestry occurs on the 13th February, 1641:

"There shall be no allowance made to any churchwardens for the usual dinners heretofore made at the coming in of any churchwarden into his office, or at the perambulation of the parish for the dinner heretofore made, and that no churchwarden for the time being shall give any of the parish money to any poor minister, lame or maimed soldier, captive, or any poor dwelling out of the parish, and not being an inhabitant of the parish."

Robert Nelson, author of the "Fasts and Festivals of the Church," was baptized here July 8th, 1656. His father, Mr. John Nelson, Merchant, was buried here in the following September.

Thomas Creede, the great printer of plays in the reign of Queen Elizabeth, lived in the parish.

Anne Clargis was married 28th February, 1632, to Thomas Radford, Farrier, of the parish of St. Martin's-in-the-Fields. She was afterwards married to Monk, Duke of Albemarle.

The patronage of the church, together with that of St. Mary Abchurch, belongs to Corpus Christi College, Cambridge.

William Latimer, a Curate of the church, complained, jointly with Bishop Hooper (in the reign of Edward VI.) against Bishop Bonner, for leaving out of his sermon at Paul's Cross the article of the King's authority, whilst a minor, contrary to the royal injunction, and for various neglects in his episcopal office unduly, for which the bishop was prosecuted and deprived. In connection with this, "The Grey Friars Chronicle" has the following:

"1549.—Item, the first day of September: the bysshoppe of London, then Edmond Boner, preached at Pawle's Crosse, and after was accuysed on to the cownsell by two persons, as William Latimer, parsonne of Sent Lawrens Pountney, and John Hopper, that some time was a whyte monke."

Edward Gregory, Rector 1536. He was also Rector of All Hallows-the-Less.

Richard Archbold (1556) was appointed by Philip and Mary.

Thomas Wadsworth, born in the parish of St. Saviour's, Southwark, 1630, and Fellow of Christ's College, Cambridge, was minister here. He was Lecturer at St. John the Baptist, and lectured on Saturday mornings and Tuesday evenings at St. Antholin's; was also

lecturer at St. Margaret's, New Fish Street. He resigned all these appointments in 1662. On the Saturday before the Act of Uniformity came into force, his parishioners desired him to preach them a farewell sermon from Malachi iii., 6, with which he readily complied.

Dr. Calamy says: "He was an able judicious man, devoted wholly to God, and to do good." He afterwards gathered a congregation in Southwark. It is related "that he received nothing for his labours, but was content to spend and be spent in his Great Master's service." His diary, printed at the end of his life, contains "the strongest proof of his being an excellent Christian, and it is no less evident," says Granger, "from his private works, that he strove to make others as good Christians as himself." He died, 1676, aged forty-six. His funeral sermon was preached by Mr. Bragge.*

Tobias Conyers, of Peterhouse, Cambridge, succeeded Mr. Wadsworth. He was an "Independent Arminian," and published "A Pattern of Mercy, opened in a Sermon preached at St. Paul's before the Right Hon. The Lord Mayor and the Lord General Moncke." Bishop Kennett says of him: "A very learned and extraordinary person."

Thomas Palmer was chosen minister 1644; remained until 1646; when he removed to Aston-upon-Trent. The following appeared in "Kennett's Register and Chronicle": "It was advised soon after from London that whereas among the late conspirators there was mention made of one Palmer, a minister, near Nottingham, it was proper to notify that the Palmer intended by His Majesty's Proclamation is not Laurence Palmer the minister of Gidling, within two miles of Nottingham, who lives quietly and in obedience to the Government, but one Thomas Palmer, sometime minister of Laurence Pountney, London, a great assister of the late rebellion, both with his sword and pen. The last settled place of his abode was at Aston, in Derbyshire, where he was ejected, and since that time has been an itinerant preacher and gatherer of churches here and there. About four months since he was secured at Nottingham for preaching in conventicles. To give a personal description of him, he is a tall man, flaxen hair, between forty and fifty years of age."

At the great Fire, some circumstances in connection with the

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* See also St. Margaret, New Fish Street.

destruction of this church seem to have given rise to suspicions that the fire was begun and maintained by design. These are related in a tract published soon after the event, and which is now in the Guildhall Library. It is there related: "The Information of Thomas Middleton, Chyrugion, late inhabitant of St. Bride's, London.—I, the said Thomas Middleton, do hereby certifie that upon the Sunday in the afternoon (the day upon which the dreadful fire broke out in Pudding Lane which consumed the City), hearing the general outcry that the City was fired by Papists and French, I repaired to the top of a church steeple near The Three Cranes in the Vintrey, where myself and several others observed the motion of the fire for two or three hours together, and we all took notice that the fire did break forth out of several houses, while those which were then burning were at a good distance from them every way, and more especially I saw the fire brake out from the inside of St. Lawrence Pountney steeple when there was no fire near it. These and such like observations begat in me a persuasion that the fire was maintained by design."

Some further evidence is given by a Mr. Citman. "Mr. Citman did inform that our Mr. Carpenter, late a preacher on Colledge Hill, did in discourse tell Citman that the judgement of God on this Kingdom of the Plague last yeare, and lately by the Fire in London, were come upon this land and people for their forsaking the true Roman Catholique religion and casting off obedience to the Pope, and that if they would return to the Church of Rome the Pope would rebuild this City at his own charge. Carpenter said likewise to the said Citman that if he would come and hear him preach the next Sunday at his house in Queen Street, he would give twenty reasons to prove that the Roman Catholique was the true religion, and his false, and that our Bible had a thousand falsities in it. And that there was no true Scripture but at Rome and their Church."

Samuel Pepys, in his diary, on one or two occasions mentions this church, and also a curate there, of whom he does not seem to have formed a very high opinion.

1662, January 6th.—"I to St. Paul's Church Yard, to my booksellers, and then into St. Paul's Church, and there finding Elborough, my old schoolfellow, at Paul's, now a parson, whom I know to be a silly fellow, I took him out, and walked with him, making Mr. Creed and myself sport with talking with him and so sent him away."

1662, February 6th.—"Thence with Mr. Elborough to a cook-shop to dinner, but I found him a fool, as he ever was, or worse."

1664, February 12th.—"To church to St. Laurence to hear Dr. Wilkins, the great scholar, for curiosity, I having never heard him, but was not satisfied with him at all. I was well pleased with the church, it being a very fine church."

1666, September 2nd.—"Having staid, and in an hour's time seen the fire rage every way, and nobody to my sight endeavouring to quench it, but to remove their goods and leave all to the fire, and having seen it get as far as the Steele Yard, and the wind mighty high, and driving it into the City, and everything, after so long a drought, proving combustible, even the very stones of churches, and, among other things, the poor steeple (St. Laurence Pountney) by which pretty Mrs. ——— lives, and whereof my old schoolfellow, Elborough, is parson, taken fire in the very top, and then burned till it fell down."

This Mr. Elborough published a sermon with the following title: "London's Calamity by Fire bewailed and improved in a Sermon preached at St. James's, Duke's Place, wherein the Judgements of God are asserted, the times of these Judgements specified, the reasons for these Judgements assigned, and all in some measure suitably applied. By Robert Elborough, Minister of the Parish, that was lately St. Laurence Pountney. London, 1666."

St. Leonard, Eastcheap.

This church was an ancient foundation, as both Strype and Stow refer to a monument in the old church dating as far back as 1280. Newcourt says that it was originally called "St. Leonard Milk Church," after "William Milker," the builder of it.

1259.—Walter de Stocke left to the Hospital of St. Thomas rents "of a shop near the church of St. Leonard in Estcheap," and two shillings for the maintenance of a wax taper in the church.

1314.—William Mollyng left five marks for the maintenance of a torch.

1349.—Geoffry Fairher wished to be buried in "the chapel of the church of St. Leonard."

1351.—Thomas Doggett, "to be buried in St. Mary's Chapel in the church." He also left money to the High Altar, the fabric, and the ministers. A monument to his memory was in the church. He left to his son Walter, two pairs of best sheets and two pieces of his best silver.

1357.—John Edward wished to be buried in St. Mary's Chapel, and left to the Fraternity of Butchers money to provide a wax taper at his funeral.

1361.—Robert Forneux, Fishmonger, "to be buried in the chancel of the church, where his children lie buried."

1363.—William Doket (Vintner), "to be buried in the choir of the church, near the tomb of Sir John de Lichfield."

1390.—William Young (Butcher) left money to buy two new missals and for the repair of the belfry.

We gather from these various directions that the old church consisted of chancel, choir, chapel of St. Mary, and a belfry and steeple.

At the time of the excavations in Eastcheap for the Metropolitan District Railway, the site of the old church was plainly shewn. The foundation shewed a long chancel and a nave, the latter having masonry of great antiquity on its north side, made up with fragments of Roman brickwork.

In a document of the fifteenth century is a demise by John Carpenter, Town Clerk of the City of London, to John Staples, Citizen and Vintner, of a tenement called "Le Greyhound," which John Carpenter had lately rebuilt, bounded on the north by the church, on the south by a tenement called "Le Boole," on the east by the country, on the west by the King's highway, together with an underground cellar between "Le Boole" and "Le Sterre."

There was a monument with the following inscription:

"Here under this stone lyeth Joane, wife of William Allyn, Citizen and Alderman, who died in childbed of her ninth child, the 22nd of May, 1560."

William Allyn, Leatherseller, was Sheriff, 1562; Lord Mayor, 1572. He lived in Bow Lane, and afterwards in Tower Street. Was buried in St. Botolph, Bishopsgate.

Maitland refers to an inscription which was "in a green shop" [the late vestry room.]

"Time out of minde this vestry stoode,
Till work'd with adge my strength I lost,
And in November, with full consent,
Was built at y^e^ parish cost,
When Queen Elizabeth raigned had
To England, peace, twenty-six yeeres,
John Heard, Parson at that time,
Richard Pounts and Hary Barker
Churchwardens were, Anno Dom. 1584. R.P."

1618.—The church was much injured by a fire caused by "whiteing of baskets in the house of one Jerome Baynton, a Turner." "The steeple was fired, and quenched, but not without great pains and much danger to several persons (who have not been rewarded by the parish), before any great harm was done to it more than the defacing of it and other parts of the church." During the same year the steeple was rebuilt and the structure repaired.

Immediately after the Fire in October, 1666, a vestry was held at "The Gun," Aldgate, at which the churchwardens were directed to "make sale of the iron and lead convenient to be taken down from the church and to receive all rents due to the parish."

Rectors.

John Taurner de Lichfield, 1348. William Wexcombe de Tessington, Prebendary of St. Paul's, 1361, afterwards Rector of Maidstone. Sir Geoffrey Launde, 1390. John Lyle, 1416-1419. Sir Thomas Kiggle, 1423. Sir Robert Pyrington, 1441.

Thomas Still, 1457, was appointed when a minor, but had a dispensation from the Archbishop. Died 1498.

Thomas Wills, D.D., New College, Oxford, 1513-1516. Was Canon of St. Paul's and Prior of St. Gregory in Canterbury.

Peter Potkin, New Inn Hall, Oxford, 1516-1520.

John Towner, 1540. Was also Rector of St. Dunstan-in-the-East. He did penance in 1554 for getting married.

Abraham Colfe, Christ Church, Oxford, born 1580. Was presented to this living in 1609 by the Dean and Chapter of Canterbury, of which his father was Prebendary. He was presented to the vicarage of Lewisham, 1610, of which place (in 1604) he had been

Curate. He held both livings until 1646 (or 1647), when he was displaced in his City living by Henry Robino, a member of the Assembly of Divines. Several attempts were made to deprive him also of the Vicarage of Lewisham, but these failed. He died Vicar of the parish, 1657, aged seventy-eight. In his will he says "I desire my executors to see my body buried in a decent and Christian manner in the churchyard of Lewisham. . . . . And my will is that a freestone of about one foot broad and square any way and three foot long shall be set deep and upright in the ground over my grave to uphold a thick strong plank of oak which shall be put there all along close by the wall, between the two buttresses, for people to sit upon when they resort to the public church meetings."* A kindly thought for those who came from a distance.

In Evelyn's Diary we find Abraham Colfe referred to:

"14th March, 1652.—I went to Lewisham, where I heard an honest sermon on 2 Corinthians v., 7, being the first Sunday I had been at church since my returne, it being now a rare thing to find a priest of the Church of England in a parish pulpit, most of which were filled with Independents and Phanaticks."

"25th December, 1652.—Christmas Day. No sermon anywhere, no church being permitted to be open, so observed it at home. The next day we went to Lewisham, where an honest divine preached."

Colfe was a great benefactor to the parish of Lewisham. He built and endowed a free school, also some almshouses, which still exist, and are carried on under the management of the Leathersellers Company, of which he was a member.

Seth Wood, who had been for about five years minister at St. James, Garlick Hill, was appointed to St. Leonard's, 1650, and remained until about 1662, when he resigned because (as he says himself) "he was not able to satisfy himself on some things required of him about Conformity." Died 1698, aged eighty years.

Mr. Wood is said to have been "an eloquent and awakening preacher and an ingenious scholar."

Matthew Barker, born 1619, was here for a short time, but resigned on account of the Act of Uniformity. He then formed the first Independent Church, which met in Miles Lane, where he

* The parish church of St. Mary Lewisham.—Duncan.

ministered for nearly forty years. In 1660 he signed the declaration of the congregational and public preachers against "the late horrid insurrection and declaration of rebellion in the saide City."

Mr. Barker, in 1651, preached a sermon at St. Paul's before the Lord Mayor and Corporation. This was published with the following title: "Jesus Christ, the Great Wonder, Discover'd for the Amazement of Saints. A Sermon preached by Matthew Barker, Preacher of the Gospel at Leonard's, Eastcheap. Printed by R.W. for Rapha Harford at the 'Bible and States Arms' in Little Brittain, 1651."

He also published another sermon with the following title: "The Faithful and Wise Servant, discovered in a Sermon preached to the Parliament of the Commonwealth of England, Scotland, and Ireland, at their late private Fast in the Parliament House, January 9th, 1656. By Matthew Barker, a Servant of Christ and His Church in the work of the Ministry at Leonard's, Eastcheap. London. Printed by J. Macock for Luke Fawn, and are to be sold at his Shop at the sign of 'The Parrot' in Paul's Church Yard, 1657." Mr. Barker died 1698. Calamy says of him: "He was one of considerable learning, great piety, and universal candour and moderation."

The patronage belongs to the Dean and Chapter of Canterbury, together with that of All Hallows, Lombard Street.

One of the churchwardens of this parish in 1599 was John Wallington, who lived in Eastcheap. He had a family of twelve children, one of whom was Nehemiah Wallington, who was a rigid Puritan and a profuse writer. Some of his notes and recollections are of an interesting nature, and are given here.

He has written for us the means he took in order to overcome his hasty temper: "The outward means that I have used to overcome this hasti crabbit nature of mine are these. Sometimes I have gone into another roome by my selfe til my anger is over, and then com again. Sometimes I went abroad and then com again when my wrath is past. Sometime I have gone to bead when I have been angered, and lay awhile til my anger is past, and then I have rose and put on my cloes and have bin friends again."

Nehemiah was by trade a turner, had gone into business on his own account shortly before his marriage, taking a house in Little Eastcheap. His father occupied one in the same street at the corner

of Pudding Lane, and the one which Nehemiah had selected was between his father's and Fish Street Hill.

Nehemiah writes: "On the beginning of October, 1641, at Leonard's, Eastcheap, being our church, the idol on the wall was cut down and the superstitious pictures in the glass to pieces, and the superstitious things and the prayers for the dead in brass was picked up and broken, and the picture of the Virgin Mary on the branches of candlesticks was broken. And some of these pieces of broken glass I have to keep for a remembrance, to show to the generation to come what God hath done for us to give such a reformation that our forefathers never saw the like. His Name ever have the praise!"

On the election of Common Councilmen, St. Thomas's Day, he makes these remarks: "The latter end of December, 1641, there were putting out of those Common Council men that were not well affected, and there were chosen in most wards very wise and sound Common Council men, which was a great mercy of God."

"This finger of God makes me call to mind another great work of God, which I did hear of very creditably, which was in the year 1625, when those wicked and cruel bishops caused that reverend minister of God, Mr. Elton his books on the Commandments to be burned in Cheapside. While they were a-burning, a man that brought more quires of these books (which he had found out), and laid them on the fire; and that great and mighty God that hath the command of wind and fire, did command his wind to blow one of these sheets of paper out of the fire again and to lap about this man's face (as he stood to see them burn), and it did so burn his face very much that he was in miserable pain."

A judgment on organs: "At Boston, in Lincolnshire, Mr. Cotton being their former minister, when he was gone, the Bishop desired to have organs set up in the church, but the parish was unwilling to yield. But, however, the Bishop provided to be at the cost to set them up. But they being nearly up, a violent storm came in at one window and blew the organs to another window, and brake both organs and window down, and to this day the window is out of reputation, being boarded and not glazed."

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St. Leonard, Foster Lane.

This church, known in old records as "Ecclesia Sancti Leonardi in Venella S. Vedasti, London," originally belonged to the College of St. Martin. It was founded about the year 1236 by William Kirkham, Dean of St. Martin's. The building was small, and stood in the courtyard of the Collegiate Church on the western side of Foster Lane on land now occupied by the Post Office, being originally built for the use of the inhabitants of the Sanctuary.

When the excavations for the buildings of the General Post Office were in progress, a large quantity of bones and other remains were discovered, also various pieces of Gothic architecture—finials, crockets, and glazed tiles—which no doubt had formed part of the old church.

The patronage was anciently with the Dean and Canons of St. Martin's, with whom it continued until that deanery was annexed to the Abbey of Westminster, the Dean and Chapter of which still retain it, together with the Governors of St. Bartholomew's Hospital.

1533.—A very fair window was placed at the upper end of the chancel at a cost of £500.

1618.—The church and spire were almost totally destroyed by fire, but were afterwards rebuilt.

1631.—The building was again repaired, and at the same time enlarged.

1291.—John de Marsland left rent for the maintenance of wax in the church.

Francis Quares, the poet, who died 1641, was buried here. Also Mrs. Jodosin Frankland, "a Good Benefactress to Brazen-Nose College," Oxford.

An engraved brass was in the chancel to the memory of Robert Parfitt, 1507. Also a stone without a name, but with the following inscription :

"Live to dye."

"All flesh is grass and needs must fade
To earth again, whereof 'twas made."

In the "Memorials of the Goldsmiths Company," by Sir Walter

Prideaux, the two following entries in connection with this old church occur :

"Memorandum—William Daniell, now Upper Warden of this Company, departed this life the tenth day of this instant July (1652), and on the 15th day of the same month was buried at St. Foster's church, his corpse being accompanied from the Hall by the Livery and the Governors of Christ's Hospital (whereof he was a member), the velvet pall being held up by six assistants of the Company, three of the degree in which he died, and three next beneath him."

" Memorandum—That Mr. Edward Fagham, Upper Warden of this Company, departed this life on Sunday morning, the 20th day of August, 1654, and was buried at St. Foster's Church on Wednesday, the 30th of the same month, his corpse being carried out of the hall attended by the Livery of this Company, and the Governors of Christ's Hospital, the pall of velvet being borne up by six of this Company, whereof three were of the degree he died in, and three of the degree next beneath him."

The following entry occurs in the minute book of this parish, June 29th, 1646.

" It was unanimously consented that the Ordinance of Parliament touching the Presbyterian Government should go forward and be put in execution."

Beneath this some commentator has written :—

" Impious Error.
Thus did mad people, void of fear and grace,
Besiege ye churche, and stormed ye sacred place."

In the margin is the following :

" Who's this that comes from Egypt, with a story
Of a new pamplet called a Directory ?
His cloke is something short, his looks demure ;
His heart is rotten, and his thoughts impure.
In this our land this Scottish hell-hatch'd brat,
Like Pharoah's lean kine, will devour ye fat ;
Lord, suffer not thy tender vine to bleed,
Call home thy shepherds which thy lambs may feed.
" *Quare fremuerunt gentes ! !* "

Rectors.

John de Musland, 1291. William de Kymbunton, 1325—1329. John Kityn, 1388—1393.

John Sayle, 1417; Minor Canon of St. Paul's; died 1425.

William Lambart, Prebendary of St. Paul's, 1479; died 1492. John Norbury, 1520—1525.

Richard Grant, All Soul's College, Oxford, 1520—1524.

Thomas Browne, 1567; was appointed Head Master of Westminster School, 1564; was also a Canon of the Abbey. He was presented to the Rectory of St. Leonard by the Dean and Chapter on the 11th July, 1537; resigned the living 1574, on being presented to the rectory of Chelsea. He was the author of several poems in Latin and English verse; was buried at Westminster. While Archbishop Laud was a prisoner in the Tower he was asked to present to this living Mr. Geo. Smith. He declined to do so without first examining the candidate. Laud's autograph petition in this case is still preserved in the House of Lords.

William Ward, 1640, was sequestered. Walker says: "His crime was in preaching boldly and honestly against the Scots' Rebellion."

James Walton, born 1600, of Trinity College, Cambridge, minister 1644. He remained for sixteen years. On the 29th April, 1646, he preached before the House of Commons at St. Margaret's, Westminster, on "The Delay of Reformation provoking God's further Indignation." He resigned the living in 1662. Richard Baxter describes him "as a good linguist, a man of primitive sincerity, and an excellent and zealous preacher." Less than a year before he died Baxter writes: "He fell into a grievous fit, in which he often cried out 'Omit one spirit of grace! Not a good desire or thought; I can no more pray than a post' (though at that time he did pray very well)." He was commonly called "the weeping prophet," his seriousness often expressing itself in tears. He died 1662, occasioned by grief, "at the sad state of the church, the multitudes of silenced ministers, and his own unserviceableness, together with the fear lest he and his family should come to want."

Samuel Bolton, Lincoln College, Oxford, 1663, had previously been Rector of St. Peter-le-Poor, was Chaplain to Charles II., and

preached before the House of Commons at St. Margaret's, Westminster. On the 15th January, 1661, he was made a Prebendary of the Abbey. Among the records of the Corporation there is a letter from the King to the Lord Mayor and Aldermen, recommending Mr. Bolton for the rectory of St. Peter, Cornhill, in place of the late incumbent, who had been removed for non-subscription. It does not appear that this application was acceded to. Mr. Bolton died 1669, and was buried in Westminster Abbey.

Up to 1818 the following inscription appeared on a gate at the entry of the precinct:—"Before the dreadful fire, A.D. 1666, here stood the Parish Church of St. Leonard, Foster Lane."

St. Margaret Moses.

This church was one of the most ancient foundations in the City, the living having been given to the Priory of St. Faith, Hersham, Norfolk, in 1105, by the founder, Robert Fitzwalter. This priory was annexed as a cell to the Abbey of Cloches, in France, in fulfilment of a vow which he had made to St. Faith for releasing himself and his wife, Sibyl, from prison, into which they had been cast by thieves who had robbed them as they were returning from Rome, where they had been on a pilgrimage.

The patronage afterwards devolved to the Crown.

The name of the church, similar to many others in the City, was no doubt given to it in addition to the Saint, from the fact that a person named Moses was either the builder or a great benefactor. Part of the site of the old church was sold to the City for the widening of an alley between Friday Street and Bread Street. The money so obtained was applied to the pewing and decoration of the church of St. Mildred. The remainder of the site was the churchyard, but this has now disappeared in Queen Victoria Street.

The church was repaired in 1627, Simon Price and John Whitcomb being churchwardens.

In the "Calendar of Letters," preserved at the Guildhall, is one under the seal of the Mayoralty 1368-9, certifying "that it had been

proved in full hustings by Geoffrey, the parson of St. Margaret in Friday Street, that Dame Maude Serce de Kine, the particulars of whose decease had given rise to dispute in the county of Devon, had died in the said parish of St. Margaret about midnight next following the Feast of St. Giles last past."

From old accounts we learn that John Brightwise, late parson of St. Margaret, had a pension of £4 a year, and Thomas Griffiths, a late parson, 6s. a year. Both of these had been probably chantry priests.

The inventory of goods belonging to this church in the reign of Edward VI. contains items of plate and vestments of an extremely rich character.

1260.—Simon de Cochrane left an annual rent of half a mark, charged on his mansion at the corner of Distaff Lane, for the maintenance of a light in the church, "where shall repose his body and that of his wife."

1345.—John Brabason (Fishmonger), left 3s. 4d. for lighting the Blessed Virgin Mary in the church. Edith Barry left 2s. to the High Altar.

1350.—William de Trumpton left a bequest for lights in the church. To Alice his wife and Margery his daughter, he left his brewery situate in Distaff Lane, the sum of 3s. 4d. to be devoted to the making of two crosses to place on the tomb of Margery his wife. To the Rector, Sir Geoffrey de Schaunfield, six silver spoons and a brass pot holding two gallons.

1367.—Adam Brabason left to his daughter £50 for her marriage, a silver cup and a flat piece of silver with an image of St. Katharine on the bottom.

1512.—Gerrard Darryll (Fishmonger), left to the Parson and Churchwardens of St. Margaret, lands and tenements charged with the payment of £4 a year, to observe an obit in the church; and 13s. 4d. to the Masters of the "Bachelors" of the fishmongers of London attending the obit, to be expended for the said "Bachelors."

The parish registers date from 1559.

The following inscriptions were recorded on monuments in the old church:

"Pray for the sowlyys of Michael Forcase and Mary hys wyf, and in the worshipp of God and our Ladie, for theyr Faders and Moders

wyth the Sowlyys of al Christn of your charite say a Pater Noster and an Ave Maria."

"Body, I, Mary Pawson, ly below sleeping.
Soule, I, Mary Pawson, sit above waking.
Both we hope to meet againe."

"A Monument to the memory of Sir John Allott, Knt., Lord Mayor and Mayor of the Staple of England, who died 15th September, 1591, in the year of his Mayoralty, aged 66."

Machyn records in his diary the burial of Master Burse (Skinner) one of the masters of Christ's Hospital, in the following words:

"The 30th day of January, 1559-60, was bered in sant Margeter's moyses master Busse, Skynner, on of the masters of the hospetall, with grew stayffes in their handes, and all the masters of ye compene in their leverey and a xx clarkes syngyng, and he gaff a xii mantyll frys gownes vi. men and vi. women, and ther dyd preche master Juell, the new byshope of Salysbere, and ther he sayd playnly that ther was no purgatore, and after to ye howse to diner, and there was a xvi. morners in blake gownes and cottes."

And again on October 15th, 1561, he records the funeral of Lady Dobbes, "late the wyff of Sir Richard Dobes, Knyght, and Skynner, late Mayre, with a harold of armes, and she had a pennon of armes and iij. dozen and d'f Skoychons; in the parryche of Sant Margat Moyes, in Friday Street. She gayff xx. good blake gowns to xx. powre women; she gayff xi. blake gowns to men and women. (Master) Recherdsun mad the sermon and the clerkes syngyng, and a dolle of money and a grett diner after, and the compene of the Skynners in the levery." Sir Richard Dobbs was Mayor, 1552.

Rectors.

Robert, 1300. William Dapin, 1381—1386. Sir William White, 1419—1429.

John Selon, Minor Canon of St. Paul's, 1436.

George Underwood, 1468—1481; was also Prebendary of St. Paul's and Rector of Bradwell, Essex; died 1504. Thomas Groome, 1486—1496. Richard Brooke, 1510—1532. John Hunt, 1532—1542.

John Rogers, educated at Cambridge, burnt in the reign of Queen Mary, was Rector 1550. He resigned on becoming Prebend of St. Pancras. The "Mattheus"; or, the "Bugge Bible," was published by Rogers, under the assumed name of Thomas Mattheus. This Bible is so called from the fact that in the 5th verse of the 91st Psalm, where it reads "so that thou shalt not need to be afrayd for any bugges by night."* John Rogers was Chaplain to the Merchant Adventurers' Company of Antwerp. He left a wife and eleven children.

William Collingwood, 1556, was presented by Philip and Mary.

Robert Hill was appointed 1607; resigned 1613 in order to become Rector of St. Bartholomew-by-the-Exchange. He was a prolific author. Among his books was "Life Everlasting; or, the True Knowledge of One Jehovah, Three Elohim and Jesus Immanuel, collected out of the best modern Divines and compiled into one volume. Cambridge. 1601." Died 1603.

Nehemiah Rogers, born 1593, Fellow of Jesus College, Cambridge, was appointed assistant to Mr. Thomas Wood, Rector. He officiated here until 1620, when he was appointed to a living in Essex. He was a staunch friend of Archbishop Laud, and an uncompromising Royalist. Died 1660.

Benjamin Needler, born 1620, Fellow of St. John's College, Oxford, was appointed 1648. He was one of those who, in January, 1648, signed the "Serious and Faithful Representation to General Fairfax, petitioning for the life of the King, the maintenance of Parliament, and against the Proceedings of the Army." He resigned the living 1662, and retired to Hampshire, where he died 1682. Richard Baxter says of him: "A very humble, grave, and peaceable divine." At Cambridge he was said to be "a worthy man." Culverwell Needler, his son, who was christened at St. Margaret's, 5th March, 1656, was Clerk-Assistant to the House of Commons, which he retained until 1710, when he was "disabled by palsie."

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* See also Holy Trinity-the-Less.

St. Margaret, New Fish Street.

This church occupied the site on which the Monument now stands.

Stow calls it "a proper church."

There was but one monument of any note; this was to Johannis de Coggeshall, a famous citizen.

1381.—John Rows (Fishmonger) left a bequest to the church, to its ministers, and the light of the Holy Cross upon the High Beme; also to Orders of Friars, for providing each of their houses with bread and cheese, and two barrells of beer to be consumed on the morrow, after "Placebo" and "Dirige"; also to provide tapers to burn in the churches of St. Magnus and St. Margaret.

1385.—John Coggeshall desired to be buried in the tomb which he had caused to be made in the church wall, under the marble stone in the window next to St. Peter's Altar, on the north side of the church. He also left money for tapers to hang in basins before the Altars of St. Mary and St. Margaret.

1400.—John Whaplade desired to be buried before the "poolpit" in the church of St. Margaret, and also left money for rebuilding the belfry.

1572.—Thomas Jenyn left a sum of 13s. 4d. a year to provide charcoal for the poor of the parish.

In Riley's "Memorials of London Life" the following incident is recorded:—

1311.—"Hugh Maffrey, Fishmonger, was called to answer before the Mayor that he had bought six pots of Lampreys from Thomas Lespicer, of Portsmouth, which he had stood away in the house against the custom of the City, seeing that he ought to have exposed the same for sale under the wall of St. Margaret's Church, and there to have stood for the purpose of selling them. The two were forgiven the trespass they had committed on undertaking that in future they would not sell them elsewhere than in the place appointed."

The alternate patronage, together with that of St. Magnus-the-Martyr, and St. Michael, Crooked Lane, is with the Archbishop of Canterbury and the Bishop of London.

Rectors.

Hugh de Hemmude, "Chaplain," 1283.

"James," another Chaplain, 1283, desired his garden of Coleman church to be sold, except that part which he devised to his parishioners of Coleman church, for tiling the church and paying his debts.

Roger de Bradfield, 1308, presented by Edward II.

Roger de Nosterfield, 1362—1371. John Philp, 1409—1425.

Henry Hounsaid, 1441. He was left by Thomas Duste (Fishmonger), together with the churchwardens, a shop in "Broggstate," to be devised to the repair of the image of St. Christopher, in the churchyard, and of the gateway beyond the image.

John Alcock, 1461, was presented by Thomas Kemp, Bishop of London. He was the founder of Jesus College, Cambridge; Dean of St. Stephen's, Westminster, 1462; Master of the Rolls, 1468; Prebendary of St. Paul's and Salisbury; Bishop of Rochester, 1471; Lord High Chancellor of England, 1472. Translated to Winchester, 1476; Bishop of Ely, 1486.

It is related that in 1488 he preached a sermon in St. Mary's, Cambridge, which lasted from one o'clock in the afternoon till past three. He died 1500, and was buried in Ely Cathedral, at the east end, where he had erected a sumptuous chapel for the purpose, and which is a noble specimen of his skill in architecture. His effigy is on the tomb.

John Cracoll, 1463, was charged, together with the "Wardens of the Fraternity or Society of Fishmongers of Brogg Strete," with the observance of an *obit* of Thomas Wayte (Fishmonger).

Geoffrey Wren, 1512—1527.

John Young, St. John's College, Cambridge, 1554—1556; was also Canon of Ely; died 1580.

William Aston, Queen's College, Cambridge, 1577; Bishop of Exeter, 1598; died 1621; was buried in his cathedral.

Samuel Hensnett, Pembroke Hall, Cambridge, 1598; was also

Vicar of Chigwell, Essex; Prebendary of St. Paul's, Bishop of Chichester, 1609; Bishop of Norwich, 1619; Archbishop of York, 1628. He was accused (1624) in the House of Commons of "putting down preaching, setting up images, and praying to the east," but all these articles he answered to the satisfaction of Parliament. He died 1680, and was buried at Chigwell, leaving directions that "a marble stone should be laid upon my grave with a plate of brass molten into the stone an inch thick, having the effigies of a bishop stamped upon it, with his mitre and crozier and staff, but the brass to be rivetted and fastened clean through the stone, as sacrilegious hands may not rend off the one without breaking the other." He bequeathed his library to the Corporation of Colchester for the use of the clergy.

John Cowlings, 1604-1610.

Edward Abbott, Balliol College, Oxford, 1611-1616. Was also Rector of All Hallows Barking; died 1634.

Robert Porey, Christ College, Cambridge, 1640; Prebendary of St. Paul's, Archdeacon of Middlesex, and Rector of Much Hadham, Hertfordshire; "was silenced, sequestered, plundered, and forced to fly." Was restored to his living 1660. "1669, November 20th.—Dr. Porey, a Prebend of St. Paul's, reputed a rich prelate, died this day."

David Barton, Magdalen Hall, Oxford, 1662: Rector of Chislehurst 1670.

Sydrach Sympson was a celebrated preacher of the period. Was Curate and Lecturer 1635. He gave serious offence to Archbishop Laud, who, in his annual account, which he presented to the King as to matters in his province, reports that Mr. Sympson, among others in the City, had been "convented" by the Bishop of London for "Breach of Canons of the Church in sermons, in practice, or both. But because all these promised amendments for the future, and submitted to the Church in all things, my Lord very moderately forbore further proceedings against them." Subsequently Mr. Sympson was suspended for "breach of canons," on which, in 1638, he went to Holland. 1641, he resumed his lectures at St. Margaret's, and was also Lecturer at St. Ann's, Blackfriars. 1643, was chosen to be a member of the Westminster Assembly of Divines. He was afterwards appointed Rector of St. Mary Abchurch. 1653, was appointed to St. Bartholomew-by-the-Exchange. Died 1655, and was buried at St. Bartholomew's.

Thomas Wadsworth, who had been Rector of Newington Butts, but in 1660 had resigned, was Monday Evening Lecturer at St. Margaret's, drawing together very large congregations. *

1648.—Thomas Brooks was preacher at the church of St. Thomas-the-Apostle. He was transferred to St. Margaret's 1652, and preached on several occasions before the House of Commons, resigning the living in 1662, after which he ministered in a building in Moorfields. He was one of those clergymen who, during the entire period of the plague, 1665, remained in the City, after which he published his "Heavenly Cordial" "for such as had escaped." Died 1680, aged seventy-two years.

A copy of his funeral sermon, by John Reeve, dated 1680, is in Dr. Williams' library.

Mr. Brooks does not seem to have given entire satisfaction to his parishioners in New Fish Street, if we may judge from the following petition from them, which is in the Sion College Library. The petition is as follows:

"To the Honourable Committee for Plundered Ministers.—The Humble Petition of the Parishioners of St. Margaret, New Fish Street, whose names are hereunto described, Sheweth—That one Mr. Thomas Brooks was, by order of your Honours dated the 23rd March, 1651, appointed to preach for a month next ensuing as Probationer to the end, that upon the Parishioners and the said Mr. Brooks mutual tryal of each other the said Mr. Brooks might continue or your Petitioners have some other to officiate among them. Your Petitioners are humbly bold to offer to your Honours' consideration that they have had tryal of the said Mr. Brooks ever since your Honours' order, but cannot find that comfort to their soules they hoped, nor indeed is the said Mr. Brooks so qualified to your Petitioners' understandings as to remain any longer with them. And further, your Petitioners say that the said Mr. Brooks refuseth to afford your Petitioners the use of the Ordinances of Baptism and the Lord's Supper, nor will he bury their dead.

"The Petitioners therefore humbly pray that your Honours will be pleased to make your Order and give liberty to your Petitioners for six months to present a fit person to your Honours to be their minister,

* See also St. Lawrence Pountney.

and in the mean time that Sequestrators may be appointed to provide for the service of the cure out of such money as shall arise for tithes out of such parish."

These charges were replied to by Mr. Brooks in a pamphlet of about seventy or eighty pages, bearing the following title:

"Cases Considered and Resolved between all the tender, godly conscientious Ministers in England (whether for a Congregationall or a Presbyteriall way) are concerned, *Pills to Purge Malignants* and all Prophane, Ignorant, and Scandalous Persons (but more particularly calculated for the Meridian of Margaret, New Fish Street) from these grosse conceits that they have of their Children rights to Baptism, and of their own Right to the Supper of the Lord. Also Good Counselle to Bad Men, or Friendly Advise in several particulars to Unfriendly Neighbours. By Thomas Brooks, a willing servant unto God and the Faith of His People in the Church of Christ at Margaret's, New Fish Street, London. Printed by Mr. Simmons for John Hancock, and are to be sold at the first shop in Pope's Head Alley next to Cornhill. 1643."

Mr. Brooks published several works and volumes of sermons, some of which are in the Sion College Library. The full titles of two of his works are here given:

"The Crown and Glory of Christianity; or, Holiness the only way to Happiness. Discovered in fifty-eight sermons from Hebrews xii., 14. Where you have the Necessity, Excellency, Rarity, Beauty, and Glory of Holliness set forth, with the Resolution of many weighty Questions and Cases. Also Motives and Means to perfect Holiness. With many other things of very high and great importance to all the Sons and Daughters of Men that had rather be Blessed then Cursed, Saved then Damned. By Thomas Brooks, late Preacher of the Gospel at St. Margaret, New Fish Street, and still Preacher of the Word in London and Pastor of a Congregation there. London: Printed for H. Cripps, J. Sims, and H. Mortlock, and are to be sold at their Shops at the Entrance into Pope's Head Alley, out of Lombard Street, and at the sign of the 'Cross Keyes,' and at the 'Phœnix' in St. Paul's Churchyard, near the little North Door, 1662."

"Paradice Opened; or, the Secrets, Mysteries, Rarities of Divine Love, of Infinite Wisdom and of Wonderful Counsel, laid open to

Publick View. Also the Covenant of Grace, and the High and Glorious Transactions of the Father and the Son in the Covenant of Redemption, opened and improved at large with the Resolution of divers Important Questions and Cases concerning both Covenants. You have further several singular Pleas that all sincere Christians may supply and groundably make to those Ten Scriptures in the Old and New Testaments that speaks of the General Judgement, and of that Particular Judgement that must certainly pass upon them all after Death. With some other points of high importance that tend to the Peace, Comfort, Settlement, and Satisfaction of all serious sincere Christians. To which is added a sober and serious Discourse about the Favourable, Signal, and Eminent Presence of the Lord with his people in their greatest Troubles, deepest Distresses and most Deadly Dangers. Being the Second and Last Part of the Golden Key. By Thomas Brook, late Preacher of the Gospel at St. Margaret, New Fish Street, London. Printed for Dorman Newman at the 'King's Arms' in the Poultrey, and at the 'Ship and Anchor,' at the Bridge Foot on Southwark side, 1675."

The same gentleman also writes a "Discourse on the Great Fire," under the title of "London's Lamentations; or, a Serious Discourse against that late fiery Dispensation that turned our (once renowned) City into a Ruinous Heap. Also the several Lessons that are incumbent upon those whose Houses have escaped the consuming Flames. By Thomas Brooks, late Preacher of the Word at St. Margaret, New Fish Street, where that Fatal Fire first begun that turned London into a Ruinous Heap. There is but the distance of one day between a great City, and none, said Seneca, when a great City was burnt to ashes. 'Come! behold the works of the Lord, what Desolation He hath brought upon the Earth.' (Psalm 46, 5.) London: Printed for John Hancock and Nathaniel Ponder, and are to be sold at the first Shop in Pope's Head Alley, in Cornhill, at the sign of the 'Three Bibles,' or at his shop in Bishopsgate Street, and at the sign of the 'Peacock' in Chancery Lane. 1670."

The book is dedicated to Sir William Turner, Knt., Lord Mayor.

The two following short extracts from the work are here given, and show the style of discourse at the time in question:

"Ah, Sirs, God by that dreadful fire that has destroyed our houses and burnt up our sustenance and banished us from our habi-

tations and levelled our stately monuments of Antiquity and Glory even with the ground, has given us a very high evidence of His Sovereignty both over our persons and all our concernments in this world. Ah, London, London, were there none within or without thy walls that did deny the Sovereignty of God, that did belye the Sovereignty of God, that did fight the Sovereignty of God, that did make head against the Sovereignty of God. Were there none within or without thy walls that did say, We are Lords, and we will come no more unto Thee; that did say, Is not this great Babylon (is not this great London) that we have built; that did say, The kings of the earth and all the inhabiters of the world would not have believed that the adversary and the enemy (the flaming and the consuming fire) should have entered into the gates of Jerusalem (into the gates of London); that did say, Who is the Lord that we should obey His Voice. Ah, London, London, if there are any such within or without thy walls, then never wonder that God has in a flaming and consuming fire proclaimed His Sovereignty over you, and that He hath given such Atheists to know from woful experience, that both themselves and all their concernments are in the hands of the Lord as the clay in the hands of the potter, and that the sorest judgements that any city can fall under are but the demonstrations of his Sovereignty. Psalm ix., 16—'The Lord is known by His Judgements which he executeth, the Power, Justice and Sovereignty of God shines most gloriously in the execution of His Judgements upon the world."

"Ah, poor London, how has God taught thee with bryers and thorns, with sword, pestilence, and fire, and all because thou wouldst not be taught by prosperity and mercy to do justice, to love mercy, and to walk humbly with thy God. God delights in the reformation of a nation, but He does not delight in the desolation of any nation. If God will but make London's destruction England's instruction, it may save the land from total desolation. Ah, London, London, I would willingly hope that this Fiery Rod that has been upon thy back has been only to awaken thee and re-instruct thee, and to refine thee, and to reform thee, that after this sad desolation God may delight to build thee and beautifie thee and make thee an eternal excellencie in a joy of many generations."

St. Martin Orgar.

This church stood in Martin's Lane, at the top of Cannon Street, on the site now occupied by the clock tower and churchyard.

It was a very ancient foundation. By the register of Ralph Diceto, Dean of St. Paul's, 1181, it appears to have been in the gift, at that time, of the Canons of the Cathedral, with whom it still remains.

The name Orgar added to it was taken from "Ordgarus," the founder and builder of the church. He was an eminent and wealthy citizen, whose name is frequently mentioned in the records of the twelfth century. He also built the church of St. Botolph, Billingsgate.

In a deed of agreement entered into with the Chapter of St. Paul's, he is described as "Orgar, the Deacon."

The old church was not entirely destroyed in the Great Fire, a porch entrance and the tower being saved. These were taken down, and the site was let to the French Protestants, who erected a wooden building which they used for public worship, until about 1826, when the lease expired.

The present tower and rectory house were built in 1852, when Cannon Street was widened. The old tower was a plain low structure of the fifteenth century date.

In the parish was a large house called "Beauchamp" Inn.

Thomas Arundel, Archbishop of Canterbury, 1397—1414, often lodged here. This house was destroyed in the Great Fire.

Not much information can be gleaned as to the church. Stow calls it "a small thing."

Sir William Cromer, who was Mayor in 1413 and 1423, gave his house in Sweeting's Alley, Cornhill, his house and garden in Crutched Friars, and also a house in St. Swithin's Lane, "to God, the church of St. Martin and the Rector, the day of his death to be celebrated as an anniversary for ever in St. Martin's; 6s. 8d. to be given to the poor; 13s. 8d. to the Rector, and him holding the plate; 6d. to the clerk; 4d. to each servant; 10d. for ringing the bell; 1s. for candles; 4s. for meat and drink; 6s. 8d. to the four wardens of the Drapers' Company," with the direction "They shall drynke in the church." He died 1433, and was buried in the church.

1273.—Milo de Wynton left a bequest for the maintenance of a lamp and chantries in the church.

1361.—Letitia, wife of Thomas Attewych, desired to be buried in the porch of the church.

1376.—Robert de Fawkys desired to be buried in the church under the marble slab where lies the body of Johanna, his wife. To Sir Geoffrey atte Crouch, Rector of Abbechurch, he leaves the Psalter pledged with the testator for twenty shillings, or that sum of money itself.

The parish registers date from 1625.

The following were buried here:—

Sir William Cromer, Mayor, 1418 and 1423; Member of Parliament, 1406 and 1417.

John Matthew, Mayor, 1490.

Sir William Hewitt (Clothworker), Alderman of Vintry, afterwards of Candlewick; Sheriff, 1553; Mayor, 1559. He lived in Philpot Lane. Died 1566. His wife was also buried in the church.

Sir Humphrey Browne, Knt., Lord Chief Justice, 1562.

Sir Allen Cotton (Draper), Mayor 1625. A monument to his memory had the following inscription (also Charity, his wife):

"When he left earth, rich bounty died,
Mild courtesy gave place to pride;
So Mercy to bright Justice said
O, Sister, we are both betrayed;
While Innocence lay on the ground
By Truth, and wept at either's wound.
The Sons of Levi did lament,
Their lamps went out, their oil was spent;
Heaven hath his soul, and only we
Spin out our lives in misery.
So, death, thou missest of thy ends,
And kill'st not him, but kill'st his friends."

And also the following:

"In memory of Maria, the faithful wife of John Moore, Mercer, December 10th, 1632.

Memento Mori
Hic
Miles Annans, humilie pice
Pulchra, pudica, modesta,
Gratia Deo, Sponso Chara
Maria Jaces."

1548.—"Information was given to the Court of Aldermen of preachers having used 'certain words' touching the Mass in the churches of St. Dunstan-in-the-East and St. Martin Orgar."*

Rectors.

Sir John Jay de Ledbury, 1348. According to Newcourt, in this year he obtained the King's license to exchange with John de Alyngton, the vicarage of Clare in the diocese of Norwich.

John Houghton, 1351-1375. Thomas Totterton, 1407. Alexander Brown, "Parson," 1452-1459. Thomas Shell, 1554-1557. Thomas Mortiboys, 1570-1593. Roger Andrew, Cambridge University, 1603. Rector of Chigwell, 1605, died 1615. William Harris, New College, Oxford, 1605-1614. John Tournal, 1625.

Brian Walton, Peterhouse, Cambridge, was admitted Rector 1635. From all that can be learnt of his early history, he seems to have been of very humble origin. He had begun as a sizar at Cambridge, and before he was forty years of age he had worked his way into three rectories—St. Martin Orgar, St. Giles-in-the-Fields, and Sundon, in Kent—with a prebendal stall at St. Paul's. He was also one of King Charles's chaplains. He was a staunch adherent of Archbishop Laud, in 1636 incurring the displeasure of his parishioners by moving the Communion Table from the centre of the church to the eastern end, and also for bringing various actions for libel. 1641, a tract was published under the title "The Articles and Charges prov'd in Parliament against Dr. Walton, Minister of St. Martin Orgar in Cannon Street, wherein his Subtile Tricks and Popish Innovations are discovered, as also his impudence in defaming the House of Commons." 1642, he was sent to prison and deprived of his living. 1660, was made Bishop of Chester, but only lived one year afterward. He died at his house in Aldersgate Street, 1661, and was buried in St. Paul's Cathedral, where a monument was erected to his memory. The work which made Dr. Walton's name so well known was "Walton's Polyglot Bible," published and brought out by subscription 1654. The remaining five volumes were published between this date and 1657. Dr. Twells said of this work: "It was the glory of that age, and of the English Church and Nation, a work vastly exceeding all

* "London and the Kingdom."—Sharpe.

former attempts of that kind, and that came so near perfection as to discourage all future ones."

A copy of this work is in the library at St. Paul's Cathedral, and bears the following title: "*Biblia Sacra Polyglotter Complectentia Textus Virginales, Hebraicum, cum Pentateucha Samaritano, Chaldaicum, Græcum, Versionumque Antiquarum Samaritanæ Græca* lxxii., *Interp. Chaldaica, Syriaca, Arabica, Æthiopica, Persica, Vulg. Lat.*, 1657-60. Six volumes bound in twelve."

Dr. Walton had twenty-eight assistants in this work, the greater part of them being among the deprived clergy, as Ussher, Thorndike, Pocock, Hammond, Fuller, and Casaubon. Two at least were Presbyterians: John Lightfoot and Andrew Young. Some of them were not deprived, as Saunderson and Whitelock. Some were laymen, as John Siddon. Of some of the others nothing is known.*

In the course of this work no less than nine languages are used: Hebrew, Chaldee, Samaritan, Syriac, Arabic, Persian, Ethiopic, Greek, and Latin. Some portions of this Bible are printed in seven languages, all opening at one view. In its compilation Dr. Walton was assisted by Dr. Bruno Ryves, Rector of St. Martin Vintry. The work is also in the library at Sion College. Dr. Walton's wife died in 1640. The following lines were written in her memory:—

"If will to live and will to die,
If faith and hope and charity,
May crown a soul in endless bliss,
Thrice happy her condition is—
Vertuous, modest, godly wise,
Piety flowing from her eyes,
A loving wife, a friend most deare,
Such was she who now lyes here."

Rectors.

Matthew Smallwood, Brasenose College, Oxford, 1661, was Chaplain to Charles II. and Canon of St. Paul's. Died at Lichfield, 1683, of which Cathedral he was a Canon, and was there buried.

Joseph Swinnocke, Chaplain of New College, Oxford, 1662.

Michael Ogilvy, 1662; died 1666.

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* "Religious Thought in England."—Hunt.

On a brass tablet in St. Clement's church is the following inscription :—

"The church of St. Martin Orgar, which, until 1826, stood in Martin's Lane, Cannon Street, was dedicated to St. Martin, Bishop of Tours, who died A.D. 397. It was presented by Ordgarus, the Dane, to the Canons of St. Paul's Cathedral, A.D. 900. After the Fire of London, the parish was united to St. Clement's, near Eastcheap. St. Clement's became the church of the united parishes. Bryan Walton, the learned and famous author of the '*Biblia Polyglotta*' was one of the Rectors of St. Martin's. He was consecrated Bishop of Chester, A.D. 1660, and was buried in the crypt of St. Paul's Cathedral, of which he was Canon, A.D. 1661."

St. Martin Pomeroy.

This church stood on the east side of Ironmonger Lane, Cheapside, on part of the site now occupied by the churchyard.

1627.—A large part of the north wall was rebuilt at the cost of the parish. It contained a window with the following inscription : "This window was new built and finished at the sole cost of John and Humphry Slaney, 1627." His arms were also in the window.

The church was again repaired at the cost of the parishioners, 1629.

The advowson belonged to the Priory of St. Bartholomew, Smithfield. From thence it passed to the Crown.

1305.—John de Coffrur left a tenement to maintain a chantry in the chapel of St. Mary.

1327.—William Lowe left a bequest to maintain a chantry in the church and also the convent opposite the church of St. Thomas de Acon.

1388.—John Frere left a bequest for the purchase of two candelabra, to maintain the light of the Fraternity of St. Katharine, and for the rood light.

The curate and churchwardens of this parish were brought before the Privy Council on the 10th February, 1548, charged by the Bishop of London and the Lord Mayor with having "of their own

hedd and presumption" removed from the church, "images, pictures of the saints, and also the crucifixes" and set up in their places about the church certain texts of scripture, with the arms of His Majesty. The offending curate and wardens meekly explained to the council that the church roof was in such ruin as for fear it would fall on the people's heads "they were fain to take them down," the crucifix and other images being so rotten by the time that the church roof was repaired that they fell to powder, and "were not fitt to be sett uppe againe." It was intimated, moreover, that they were in want of funds. In consideration of their repentance and lowly submission, and for other respects, which did partly mitigate and make the "haynousness of their facte less or then it appeared at the furst face," the Lord Protector and others of the Privy Council pardoned the curate and wardens, but they were held to bail xxs. a head with iiij sureties." They were ordered, moreover, to erect within two days a new image of the crucifix, or at least within that time to cause "somme payntures representing the crucifixe to be sett uppe there for the while, and that they should by the firste Sunday in Lent next, coming at the fardiste," set up there an image of the crucifix.

Rectors.

Sir Nicholas Huberd de Spalding, "Chaplain" 1348. John de Overtyne, 1361. Richard Parker, 1428—1443. James Beecke, 1443—1456. Richard Westmore, 1483—1499. John Elmett, 1524—1532. Richard Gwyer, 1541—1550.

John Hardiman, D.D., was "Preacher," 1541, "when he came forth openly and boldly in the cause of the Reformation." He was presented for preaching openly that confession is confusion and defamation, and that the butcherly ceremonies of the Church were to be abhorred; also for saying "What a mischief this is to esteem the Sacrament to be of such virtue, for in so doing they take the Glory of God from Him, and for saying that Faith in Christ is sufficient without any other Sacrament to justifie."

1560.—Queen Elizabeth appointed him one of the twelve Prebendaries of Westminster. 1567, he was summoned before the High Commissioners and deprived of his benefice. Brooks, in his "History of the Puritans," says that Dr. Hardyman "is charged with breaking down the altars and defacing the ancient utensils belonging

to the church of Westminster, but with what degree of justice we are unable to ascertain."

Edward Stevenson, 1556, appointed by Philip and Mary. George Barton, 1560; "dispossessed" 1568. Andrew Castleton, 1576; died 1617. Joseph Symonds, 1632—1639.

Edward Sparke, Clare Hall, Cambridge, was presented September, 1639; sequestered 1645. At the Restoration he was restored, but resigned 1661. He was subsequently minister of St. James, Clerkenwell; afterwards Vicar of Tottenham, and also of Walthamstow. From 1662 to 1666 was Chaplain to Charles II.; died 1692. Several works were written by him, among them being "*Santilala Altaris:* or, a Pious Reflection on Primitive Devotion as to the Feasts and Fasts of the Christian Church. Orthodoxically Revived. London, 1652." This work was long held in great esteem, and passed through six editions.

John Fuller was also minister here. Calamy says of him that "he was a most pious man and practical preacher. He had three sons that were scholars and ministers of note."

Joseph Symonds was for a short time Rector, but in the time of Archbishop Laud seceded from the Church and settled at Rotterdam. He preached more than once before Parliament. There is a sermon of his still extant, published with this title: "A Sermon lately preached at Westminster before sundry of the Honourable House of Commons, 1641. By Joseph Symonds, late Minister in Iron Monger Lane, London; now Pastor of the Church at Rotterdam."

John Wallis, "Pastor," 1648.

Thomas Neast, Fellow of New College, Oxford, 1661; Rector of St. Stephen, Coleman Street, 1671. "He was a mathematician and an adept at decyphering."

The parish registers date from 1539.

St. Martin Vintry.

This church stood at the south corner of Tower Royal, or, as it was formerly called, Tower Street, at the corner of Thames Street.

The addition of "Vintry" to the name is said to be taken from

an ancient building in the parish, and for the general reception of imported wines, in the reign of Edward I. It was an ancient foundation, having been given in the time of the Conqueror by Ralph Perrill to the Abbey of St. Peter, Gloucester, the Abbots of which presented to the living in 1388. It afterwards came to the Crown until the time of Edward VI., who granted the advowson to the Bishop of Worcester and his successors. The presentation is now with the Archbishop of Canterbury.

In an old manuscript in the Guildhall Library there is an interesting account of the building of the church in 1306, from which we find that in this year Margaret, Queen of Edward I., built the quire, to which she gave two thousand marks. She was buried before the High Altar.

John of Brytaine, Earl of Richmond, built the body of the church at a cost of £300, and gave many jewels and ornaments.

Lady Mary, Countess of Pembroke, gave £70.

Gilbert de Clare, Earl of Gloucester, gave twenty great beams from his forest at Tunbridge, and also £20.

There were many other donations and gifts.

In the following year the building was surveyed and covered, and in the three following years it was plastered, whitened, glazed, and leaded, the ceiling ornamented, and then stored with books.

The charges amounted to £456 16s. 10d. Richard Whittington gave £400.

There was paid for the writings of Doctor de Livra one hundred marks for two volumes laying in chains.

One window was glazed at the cost of the Lady Isabella, Queen Mother of Edward I.

The clothiers, or drapers, of the City glazed the great window over the great Altar.

Sir John Cobham, Knt., glazed the third window.

The names of others who glazed the remaining windows are all recorded.

It is stated that one window is glazed from small sums collected, the names not being recorded.

1420.—The ceiling of the choir was new made from the alms of divers persons at a cost of two hundred marks.

The church was three hundred feet in length, eighty-nine feet in

width, forty-four feet in height, all the columns and pavement being of marble.

The account of the building concludes with these words: "May they who assisted in building this church, and they who shall keep to maintain it, be blessed of the Lord, and have life eternal for their reward. Amen."

A monument with the following inscription was in the church:

"Thomas Banks, Barber-Cherugion, 1598, Deputie to this Ward, who had to wife Joan Laurence, by whom he had seven sons and ten daughters."

The Vintners Company, or, as it was called, "The Fraternitie of St. Martin," had an Altar in the church dedicated to St. Martin, their patron saint.

In the books of the Company are some entries relating to the repairs of vestments of the church, and other charges; also of a bequest towards the repairs.

"Item—Payd to a vestment maker to amende the ornaments in St. Martyn's Chappell and for stuff to the same xiis. vjd."

"Item, received the x. day of December A° v. Hen viij for the bequeste of Maister Yegge, towardes the reperacions of the Churche of Seint Martyn in the Vyntry, xxs."

The following payments are also recorded: 4s. 6d. for three Altar cloths, one of "bokeram," and two diaper, "and for the halowyng of theym."

1514.—2s. 10d. for "makyng the lighte afore Seint Martyn and for new wax."

The following is a note in "London and the Kingdom" (Sharpe): "After the redyng of the preposycioun made yesterday in the Sterre Chamber by the Lorde Chaunceler, and y^e^ declaracioun made by my Lorde Mayer, of suche communicioun as his lordshyp had w^t^ the Bysshop of Canterberye, concernyng the demeano^r^ of certein prechers and other dysobedyent persones, y^t^ was ordered and agreyed that my Lord Mayer, and all my maisters, th' aldermen, shall this afternone att ij of y^e^ clok, repayree to my lorde protector's grace and the hole counsill, and declare unto theim the seid mysdemeanor, and that thei shall mete att Saint Martyn's in the Vyntrey att one of the clok."

John Gysors, Mayor, 1311, desired to be buried before the rood in the church of St. Martin. He also left money for a chantry. The

chaplain was to have a chanter allowed him, and to be provided with a chalice, a missal in two volumes, a gradual with epistles and communion of the saints, and the other volume containing the Gospels, a psalter, a vestment with apparel complete, and a cope of fine linen for the deacon and sub-deacon, a white amice and a maniple for winter, a cloth of silk and gold, and a chest for keeping them in.

His son, Henry Gysors, was buried here, 1343, and John Gysors, his brother, 1350.

Sir John de Stoyde, Knt., Alderman of the Ward, Sheriff 1332. Mayor 1357, by his will dated 1375, desired his body to be buried in the church of St. Martin in the Vintry in a new chapel on the north side of the church before the Altar of the Assumption of the Blessed Virgin Mary, and of the Apostles John the Evangelist and John the Baptist.

1397.—Henry Venner desired to be buried in the chancel and left money for lengthening the church and raising the belfry.

Gilbert Nursch left ten marks for the work of the church on condition that a vacant space near the belfry should be built upon. He also left to Sir Philip Kays, parson of the church, a tenement in the parish of St. Michael's, Cornhill, to maintain a chantry.

Simon Adam, 1448, left money to maintain a chantry at the Altar of St. Eutropius in the church.

A portion of the church was rebuilt, 1399, by the executors of Matthew Columbus, a merchant of Gascoigne. His arms were placed in the east window.

Sir Ralph Astray (Fishmonger), Mayor 1494, newly roofed the church with timber, covered it with lead, "and beautifully glazed it." He was buried in the church with his two wives, Margaret and Margery.

Thomas Cornwallis, Sheriff, was buried in the church, 1384.

The building was repaired 1605, and again in 1632, at the expense of the parishioners, the cost being £460.

Henry Villard, Mayor, 1356, entertained with great magnificence at his house in the Vintry near the church, the King of France, who had been taken prisoner at Poictiers; also the Kings of England, Scotland, Denmark and Cyprus.

Rectors.

"John," 1250. Mastur Nicholas de Drayton, "Parson," 1376. Sir Philip Kayes, 1392—1421. Thomas Coles, LL.D., 1435—1439. John Westlake, 1444—1450. Walter Hart, 1467; also Prebendary of St. Paul's; died 1484. John Kipplingham, 1488—1519. Edward Saunders, 1540—1556. William Neal, 1556—1574. John Bateman, 1578-1605. Francis Marbury, 1605-1610.

John Whitney, Emanuel College, Cambridge, 1611; Canon of St. Paul's, 1615; also Vicar of East Ham; died 1624.

Bruno Rogers, New College and Magdalen College, Oxford, 1628; Chaplain to Charles I., 1640; deprived, 1642. He was plundered, forced to fly, and shift from place to place; was afterwards restored, made Dean of Windsor, 1660; where he died, 1667. A long Latin inscription to his memory is on the walls of St. George's Chapel. He was the author of "*Mercurius Rusticus;* or, The Countrie's Complaint of the Barbarous Outrages committed by the Sectaries of this late Flourishing Kingdom."

We find that this church possessed a great window over the High Altar, a rood, a new chapel on the north side, an Altar of the Assumption, an Altar of St. Eutropius, St. Martyn's Chapel, a belfry with a peal of bells in the tower.

It was at this church that the ancient Society of Bell Ringers, called "The Ancient Society of College Youths," first met in 1637, the tower containing a peal of six bells on which they practised. The society was established by Lord Brereton and others for the practise of ringing. It still retains the same name, derived from "College Hill," near which the old church stood. The following were also members of the society: Sir George Bolles, Alderman of Dowgate Ward, afterwards coming to Walbrook Ward, Sheriff, 1608; Mayor, 1617. And Slingsby Bethell, Alderman of Walbrook; Mayor, 1755.

St. Mary-at-Axe.

This church stood on the west side of St. Mary Axe, on the site of the present schools.

It was so called from the sign of the axe which hung from a house opposite the eastern end of the building. Mr. Wheatley says

that Stow is not quite correct in this, the church deriving its name from a holy relic which it possessed—an axe that had been used to behead some of the eleven thousand virgins. The church was also named St. Mary Philliper, or St. Mary-the-Virgin ; St. Ursula and the Eleven Thousand Virgins.

The patronage was held by the Convent of St. Helens until 1540, when it was seized by Edward VI., who presented to it in 1549. Elizabeth gave the patronage to the Bishop of London.

In connection with this old church, the following extract is taken from "Gregory's Chronicle":

"1437.—On Estyr day there was on John Gardyner take at Synt Mary at the Axe in London, for he was an heretytyke, for when should have been houselyd (taken the sacrament), he wypd his mouth whithe a foule clothe, and layde the oste thereyon, and so he was taken by the parson of the chyche, and the xiij day of May he was burnt at Smithfielde."

1561.—"This year did the Bishop unite the parish church of St. Mary at Axe, which was of the Queen's patronage, unto the church of St. Andrew Undershaft. The reason whereof was that the inhabitants of this parish might resort to Divine service, and have the benefit of a minister to officiate to them in their spiritual exigencies.

"They had been several years without an incumbent because of the narrow value of the living, for whatsoever this church yielded to the parson in former times, which by offerings and gifts might have amounted to some considerable matter, being dedicated to several she-saints, as the Blessed Virgin and St. Ursula, with eleven thousand virgins besides (and so might well have been resorted to by the rich devout citizens' wives and daughters, and have partaken of their bounties), yet now, as the instrument of the union imputed, the church was so bound of late time, and the former rents, incomes and emoluments so decreased, that it would not suffice for the sustentation of a minister, the fruits and rents not exceeding £5 yearly, and therefore it was left desolate, and without any office performed in it for no small time, and the cure of souls was neglected. Upon these reasons the parishioners petitioned the Bishop that they might be joined to the next parish, St. Andrew's, that lay near and convenient, and Edward Riley, the present incumbent of the said parish, and both parishes consenting, the Bishop

consented, and signed an instrument to unite the said St. Mary's with it." *

1283.—William de Chillingford left an annual rent to this church arising from houses in the parish.

1363.—Richard Hackneye desired to be buried in the church before the great rood.

1562.—The church was given to the Spanish Protestant refugees for divine service.

"And so was the church of St. Mary at the Axe suppressed and letten out to be a warehouse for a merchant."—Marsland.

St. Mary Bothaw.

There is no doubt that the name of St. Mary Bothaw was derived from a boat house, or haw, connected with Dowgate Dock, the stream running up Walbrook into Barge Yard, Bucklersbury. The added name was given in order to distinguish it from other churches in the City, so many of which were dedicated to St. Mary.

As early as 1167 we read that certain lands and houses, specified as lying on the north side of the church, were granted by Wibert the Prior and Convent of Christ Church, Canterbury, to one Ermin and his successors, in consideration of an annual payment of ten shillings in money, a towel of the value of eightpence, two pitchers, and a salt cellar, which were to be delivered to the Prior for the use of his house.

The Dean and Chapter are now the alternate patrons of the living.

The church, which was considered handsome, and had a small cloister, stood on the site of the old churchyard in Turnwheel Lane, now covered by the Cannon Street Station. Stow says that this was a little lane with a turnpike in the middle, and also the church, which he calls "a proper parish church."

There was a tablet with the following inscription:

"This church was repaired and beautified at the charge of the parishioners in the year of our Lord, 1621. John Bennett, Thomas Digby, Churchwardens."

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* "Life of Archbishop Grindall."

There was also a monument to the memory of Queen Elizabeth, with the following inscription :—

"Elisabeth, Queen of England, France, and Ireland, &c., Daughter to King Henry VII. by Elisabeth, eldest daughter of Edward IV. Having restored true religion, reduced coyne to the just value, assisted France and the Low Countries, and overcome the Spanish Invincible Navy, enriched all England, and administered most prudently the Imperial State thereof forty-five years in true piety, in the seventieth year of her age, in most happy and peaceable manner, she departed this life, leaving her mortal parts interred at the famous church at Westminster. 'I have fought a good fight, I have finished my course.'"

Henry Fitz-Alwyn (Draper), the first Mayor of London, who died 1190, lived in the adjoining parish of St. Swithin.

Munday, in his edition of Stow, says that in 1614 the house was still standing, but divided into two or three tenements. The house had been left by Fitz Alwyn as a gift to the Drapers' Company. He was buried in the church, where there was a monument to his memory. His arms were also emblazoned on the windows.

1350.—John, son of Adam de Salisburi (Pepperer) left directions to be buried in the church. He also left to Idonice, his wife, two hundred and fifty pounds, his entire chamber, with robes, beds, chests, &c., all his vessels and utensils of gold, silver, brass, iron, and wood. "An iron bound chest to be deposited in the church, and in it are to be placed forty pounds sterling, to be lent to poor parishioners upon certain securities, to be repaid at a fixed time, so that no loan exceed sixty shillings, and the security must be greater than the loan. Three parishioners to have each a key, so that it may be opened and closed with the consent of all three and one of the keys in his custody so long as he shall reside in the parish."

Robert Chichely, Mayor, 1422, was a parishioner. He appointed by his will "that on his birthday a complete dinner should be given to two thousand four hundred poor men, householders of the City, and every man to have 2½d. in money." He also gave a plot of land in Walbrook, on which to build the new parish church of St. Stephen.

John Net (Pepperer), wished to be buried in the church. He also left money for lights to burn there. His executors were to purchase cloth in Candelwyke Strete to make hoods for distribution among the

porters of Soper's Lane, who customarily served the Pepperers, and also all his balances, weights, brass mortars and pestles in his shop to be sold.

1393.—John Dymock wished to be buried in the chancel of the church.

1419.—Johanna Falstof to be buried in the church near the sepulchre of Simon Donsarty her grandfather.

In the parish, on the east side of Dowgate Hill and close to the church, was a large mansion called "The Erber," belonging to Richard, Earl of Warwick, who here lodged his father, the Earl of Salisbury, with five hundred men, in the Congress of Barons, 1458, in which Henry VI. may be said to have been deposed.

In the time of Richard III. the building was called the King's Palace. It was rebuilt by Sir Thomas Pullison, Mayor 1584, and was afterwards the residence of the great navigator, Sir Francis Drake. The house was destroyed in the Great Fire and not rebuilt.

During the progress of some buildings in Cannon Street, a cloister of the old church was laid open, and also a small vaulted building composed of very massive and elaborate masonry. The cloister was constructed with strong ribs, much depressed, with a chalk roof. There were also the remains of a pointed doorway.

In the churchyard were the fragments of the south wall of the church, with a window bricked up, and part of a pannelled tomb.

The registers date from the year 1536, but those up to the year 1564 are evidently, to a large extent, copied, being written all in one hand.

In 1637 occurs the only mention of a Rector of St. Mary Bothaw. "The Rev. William Lushington, Rector of St. Mary Bothaw, was buried, 8th January, 1637."

In the minute books of St. Swithin's parish the following entries occur:—

"1669, August 10th.—An order is received from the Lord Mayor that the churchwardens shall cause the walls and steeple of the late church of St. Mary Bothaw to be forthwith taken down, the materials thereof to be preserved and to be employed towards the repairing and rebuilding of the church of St. Swithin."

"1670, December 19th.—Ordered that the churchwardens of

St. Mary Bothaw bring in their plate, bells and vestments into the church of St. Swithin, according to Act of Parliament."

"1676, November 11th.—Ordered that the vestry do meet some of the parishioners of St. Mary Bothaw, and discourse with them about the rebuilding of the parish church."

Rectors.

Adam Lambyn, 1281. William Roberts, 1381-1402. Sir Thomas Walton, 1426-1466. Richard Underhill, 1470-1476. Peter Potkin, New Inn Hall, Oxford, 1506-1516. Hugh Gyffard, 1528-1534. Richard Taylor, 1552-1560. Robert Coley, 1567-1574. Thomas Colfe, 1588-1599. Christopher Topham, 1606-1620. Thomas Copping, 1638. Nathaniel Stamforth, 1648, "Pastor." John Meriton, New Inn Hall, Oxford, 1666.

St. Mary Colechurch.

This church stood in a corner at the south end of Coney Hoop Lane, on the site of what is now Frederick Place, and was built upon arches, the entrance to the building being up several steps.

The church was repaired at the cost of the parishioners, 1623.

There was no parsonage house.

Henry IV. granted a license to found a Brotherhood of St. Catherine in the church, because St. Thomas à Beckett and St. Edmund were baptized there.

1262.—A fierce quarrel broke out in this church between a Christian and a Jew, relative to money matters. The Jew, having wounded his adversary, fled out into the Jewry for refuge. He was captured in his own house and killed. The mob then fell upon the inhabitants of the quarter, plundering and burning their houses.

The church is described in a petition of the Mercers' Company to the House of Commons, the Company desiring to remove the church and build their grammar school on the site:

"Whereas, the Wardens and Commonalty of the Mystery of Mercers of the City of London, at the time of the late fire, were seized in fee of the rectory and parish church impropriate of St. Mary

Colechurch, the said church being an upper room about ten feet higher than the street, and lying over certain rooms and arched vaults and cellars of the said Wardens and Commonalty, upon the site of which church they had designed to build a free school and other buildings, and to remove the dead bodies and bones of such as have been buried upon the arches, and to cause them to be decently reposed within the body of their chapel called Mercers' Chapel."

The church, no doubt, derived its name from one of the founders of the name of Cole. The steeple contained four bells, also a Sanctus bell.

1278.—William de Wantrate left money for maintaining a lamp to burn at all hours in the chapel of the Blessed Virgin Mary in the church.

1390.—Johanna Northburgh left a bequest to the High Altar.

1557.—Robert Downe (Ironmonger) left directions to be buried in the church of St. Mary, to which he left twenty shillings for his "laye stall." To twelve poor men who were to carry twelve "staffe torches" at his burial, he left each a ready-made gown and eight pence in money; also to the Livery of his Company attending his funeral six pounds for a dinner.

Rectors.

Roger de Musendene, 1252. John Tenterden, 1466. Robert Downes, 1537. Andrew Castleton, 1576 (this Rector was blind). Richard Turnbull, 1581—1592. Richard Cowdale, 1593—1638.

Thomas Horton, Emmanuel College, Cambridge, 1638. Was "silenced" 1642. He afterwards "conformed," and was appointed Preacher to the Honourable Society of Gray's Inn; Rector of St. Helens, 1666; died 1673.

Samuel Cheney, 1640.

The patronage is vested in the Crown and the Bishop of London alternately.

The Vestry minute books date from 1621. The following are a few of the entries:

"It is agreed to adventur sixe pounds for the proffit of our church, stock in the lottery for the plantation of Verginya, and what benefit cometh shall be for the good of the church."

Then follows "For the adventur our church had two spoons price twenty shillings.

"The old church Bible was sold to Mr. Thomas Allen, for fourteen shillings with concent of the parish."

"Paide Mr. Williams for the Booke of Martyrs £1 5s." (1685).

"Paide for prayers for the Prince of Orange" (1688).

Fines.—"Person working at his trade on Sunday, 3s. 4d. Person drunk and swearing two oaths, 9s." (1712).

The following statement appears in the Vestry minute books of 1660:

"The goods and implements belonging to the parish of St. Mary Colechurch, delivered by me, Francis Hall, unto Mr. John Clarke, churchwarden, upon the — day of May, when I delivered up my account.

"Two large bottle flagons of silver gilt, given by Mr. Rob Wilson. Two large gilt silver Communion cups for wine, and two plates gilt for the bread, and a case to put them in. Two large pewter flagons, five pewter dishes. A pair of brasse scales and a beame, with a pile of Troy weights, and a little case to keep them all in. Two large pewter candlesticks, given by Coll. Jackson. A trunke, a locke and a key to keep them all in. Three table cloths and two napkins of diaper. A pulpitt cloth with a green cushion belonging to it. Another pulpitt cloth with some green velvet with a pillow to it. Light green cushions of Kersey on both sides. Four green cushions lined with leather. Two covers for the Communion table, one of green Kersey, the other of ———————. One greate Bible, a greate booke in folio of Bishop Juvell's works. The paraphrase of Erasmus upon the four Evangelists, and the Acts of the Apostles. A register book for christenyngs and marriages and burialls. A table standing in the Vestry house. Three tables of orders and duties. Thirty-six small candlesticks, with a board to carry them on. A Communion table in the Chancell. Eight halberds, with cases of leather placed on a rack. Thirteen leather bucketts, with a staple to hang them up. Three coffins, with a pair of trussels, and a black howsell cloth. Four pick-axes, three shovells, with a crow of iron. Five bells, one grate and four small. Four ladders and a fire hooke, two of which are placed in the alley by the great conduite with the hooke, the other at the stockes. A desk, where are some wrightings about the house that Coll.

Mannering lives in. Tenn forms standing about the church. An yron cheste in the belfry, wherein is the coloured glasse."

St. Mary Magdalene, Milk Street.

This is a very ancient parish, there being a royal charter, quoted by Newcourt, in which Henry I. desires the Dean and Archdeacon of St. Paul's to give the church its own parish, and an agreement follows in which Galfridus, a canon of the Cathedral, is named as "owner" of this church, and his son Bartholomew is named as his successor.

There is no doubt that this church and parish, from its close proximity to the Guildhall, occupied an important position in the City. This is also proved by the number of Aldermen and other citizens who were from time to time buried in the church.

The church was small, standing in Milk Street at the west end of Honey Lane Market. The Dean and Chapter of St. Paul's are the patrons. There was no parsonage house.

Sir William Dugdale, in his "History of St. Paul's," observes "that the church of St. Mary Magdalene was of no value." It was repaired at the cost of the parish, 1619.

The chancel window was built by Mr. Benjamin Henshaw (Merchant Taylor) at a cost of £60, 1633. "A fair Communion table" was added and the church repaired at a cost of £30.

1383.—Johanna Mitford wished to be buried in the church of St. Mary, of which she is a parishioner. She left bequests for tapers and torches to burn on the day of her funeral, the torches afterwards to be given to the church. Her executors are to hire the larger tapers of twelve pounds, according to custom, the lesser tapers of six pounds remaining in the church for the use and relief of the poor who die in the parish. A cloth of russett to be put over her coffin at her funeral, the same to remain in the hands of the rector and churchwardens, with one of her own sheets for the use of the poor of the parish when they die.

Henry Cantilow, Mercer and Merchant, of the Staple, built a chapel, and was there buried. His monument had these words: "Pray for the soul of Henry Cantilow, Mercer, Merchant of the Staple

at Callays, the builder of this chappell, wherein he lieth buried, 1495."

John Kendall, "presbiter," 1517. He desired to be buried in the chapel of St. Mary Magdalene, "near the Guyld Hall, London," or in any other holy place "*in alio sancto loco.*" He also left a bequest to the church of St. Oswald of Sturby, Lincoln," *ubi baptisatus fui.*"

The following monuments were also in the church:—

"Of your charitie pray for the soul of William Campion, Citizen and Grocer, some time one of the Masters of the Bridge House."

"Here lieth the corpse of Thomas Skinner, late Citizen and Alderman, who in the sixty-third year of his age, December 5th, 1596, being then Lord Mayor, departed this life."

A monument in the south aisle to the memory of Mary Collett, wife of John Collett, who died 1613, had the following lines:

"This marble witness, dew dropt with the eies
Of grieved Niobe, tells thee that here lies
Her second husband, joys, her first content,
Her parents comfort, her friends ornament;
Her neighbours welcome, her deare kindred's losse,
Her own health foe, deeming all pleasure drosse;
The world a jayle, whence through much paine we see,
Her soule at length hath purchased liberty,
And soared on high, where her Redeemer lives,
Who, for her torment, rest and glory gives."

A monument at the east end of the fourth aisle had the following:—

"This stone, this verse, two Mountfords doe present,
The corpse of one, the other's monument,
Two lovely brethren, by their virtues known,
Whom Cambridge and Kings Colledge called their own,
Osbert and Richard, of which worthy paire,
The first's employed by sea in great affaire,
Made Heaven his Haven, and at that Port the other,
By land, did overtake his eldest brother;
So, now, the bones of both are laid asleepe,
These in this church, these in the eastern deepe,
Till all the dead shall wake from sea and lande,
Before the Judge of Quick and Dead to stand."

On the tomb of Sir W. Stone, Alderman and Fishmonger, was the following :—

"Grave of levity,
Span in brevity;
Glorius felicity,
Fire of misery;
Winds stability,
In mortality."

He died 14th September, 1609, aged sixty-three years.

"Here lie the bodies of Gerard Gore, Citizen, Merchant Taylor, and Alderman, and of Helen his wife, who lived together married fifty-seven years. The said Gerard died in his ninety-first yeare, 11th December, 1607, and Helen being seventy-five years old, died 13th February in the foresaid yeare."

The following were buried in the church :—

John Olney, Mayor, 1375. John Mitford, Sheriff, 1375. Thomas Meschampe, Sheriff, 1463. Richard Lawson, Sheriff, 1477. Sir John Brown, Mayor, 1497 (was Master of the Mercers Company, 1450). Edward Alison, Priest, 1510. Sir William Brown, Sheriff 1491 and 1504, Mayor 1513. Died during his mayoralty. John West, Alderman, 1517. Thos. Exmew, Mayor 1518. He gave £40 to the church. Was Prime Warden of the Goldsmiths' Company. John Marchal, Alderman, 1558. Thomas Skinner, Mayor, 1596. Died soon after his election. Sir William Stone, Mayor, 1609.

The register books of this parish were supposed to have been burnt in the Great Fire, but were found by the parish clerk of St. Lawrence Jewry in an old chest in St. Lawrence's church.

In this parish lived Bishop Latimer's "good nurse, good Mrs. Lathom," who, when he was "in a faint sickness" (as he writes November 8th, 1537) "seeing what case I was in, hath fetched me home to her house, and doth pamper me with all diligence."

Four years afterwards she was "presented" for "maintaining in her own house Latimer, Barnes, Garrett, Jerome, and divers others."

Thomas Cappers was also "presented" for saying these words: "That the Sacrament of the Altar was but a memory and in remembrance of the Lord's death."

The following entry occurs in the baptismal register, 1619:

"Anne Henshaw, daughter of Benjamin and Anne Henshaw, of

the parish of St. Mary Magdalene, Milk Street (because the great east window of the same church was then formed and builded at the proper cost and charges of the aforesaid Benjamin Henshaw, the father), was baptized in our parish church, June 6th."

Rectors.

"Galfridus," Vicar 1162, the first Treasurer of St. Paul's.

Henry de Holkenton, 1328—1336. William de Sommerdaby, 1354; died 1380. William Belgrave, 1392—1402. John Burton, 1414—1419. John Lovency, 1426; died 1439. Roger Ayerst, 1441—1459. Thomas Wharton, 1511; died 1521. Geoffry Page, 1535—1547.

William East, D.D., 1554; afterwards Canon of Windsor.

John Bullingham, Fellow of Magdalene College, Oxford, 1565; was Prebendary of St. Paul's; died 1598; buried in Gloucester Cathedral.

Thomas Edmonds, Fellow of Lincoln College, Oxford, and who had been a chorister at Magdalene College, 1571.

Thomas Spain, Brasenose College, Oxford, 1577.

James Speight, Christ's College, Cambridge, 1592—1637; Rector of St. Clement, Eastcheap, 1611.

Anthony Farindon, Trinity College, Oxford, born 1598, and who since 1634 had held the vicarage of Bray, in Ireland; was in 1647, through the influence of Sir John Robinson, a kinsman of Archbishop Laud, chosen "minister." He was also Divinity Reader to Charles I. at Chapel Royal, Windsor.

Brunston says that: "In a short time the congregation so much increased that it was very difficult to find a seat." He published two large volumes of sermons, which were dedicated to his patron, Alderman Sir John Robinson.

The following is an extract from the dedication :—

"As a witness or manifesto of my deep apprehension of your many noble favours and just charity to me and mine, when the sharpness of the weather and the roughness of the times had blown all from us and well nigh left us naked."

Farindon had among his hearers Hammond and Saunderson. He complied with the existing restrictions by not using the Book of

Common Prayer, but this did not save him from the effect of the harsh measures which pursued the sequestered clergy.

He resigned the living 1651 (or 1652).

On the two Sundays preceding his departure, a clerical friend preached for him, when the parishioners made a collection at the church doors and presented him with £400.

He died at his house in Milk Street, 1658, and was buried in the church.

Walker says that at the University he had been "a noted preacher, and his discourses, though more remarkable for force of style than polish of manner, will always be valued for their grasp of learning and strength of thought."

His executors published in 1663 three folio volumes, each containing between forty and fifty sermons.

Thomas Vincent, born 1634, Christ Church, Oxford, was presented 1656, and on St. Bartholomew's Day, 1662, "was deprived for nonconformity." He wrote and published an account of the Plague and Fire, entitled "God's Terrible Voice in the City." This account is still extant, and is in the Guildhall Library. He continued his residence in the City during the whole time of the Plague, 1665. He also wrote a work called "God Wanting to be Gracious unto His People, together with England's Encouragements and Causes to Wait on God, Delivered in Certain Sermons at Milk Street, in London. Printed in 1642." This volume was dedicated to Major-General Skippon, and Richard Ainsworth, Esq., two of his parishioners. "They abound in that kind of oratory which at that time was very popular. His resentment against the late episcopal government is very deep."

He asserts that the "Anglican Church is the Babylon of Revelations xviii., 4, and he enumerates his idolatrous doings, crossings, altars, crosses and ceremonies, false worship, false doctrine, &c."

He afterwards retired to Hoxton, where he preached to a large congregation which met in a wooden building erected for him. He died 1678, and was buried in Cripplegate Churchyard. Samuel Slater preached his funeral sermon.

Dr. Calamy says of him: "He was a worthy, humble, eminently pious man of sober principles and great zeal and diligence." He

had the whole of the New Testament and Psalms by heart. He took that pains as not knowing but they (as he has often said) who took from him his pulpit, and his cushion might in time demand his Bible also."

Richard Baxter preached here 1661, "for the period of one year, for which he was allowed the sum of £40."

Thomas Cartwright, Magdalene Hall, Oxford, 1665; Prebendary of St. Paul's; was Chaplain to John Robinson, Alderman and Sheriff; Bishop of Chester, 1686; died in Dublin, 1689.

At the time of the Civil War in 1642, a service was established here called "The Morning Exercises." Many of the citizens having friends or relatives in the army, so many requests were sent up to the preachers in the various pulpits on each Sunday for their safety and preservation in the field, that the ministers had not time to notice them in prayer or even to read them. It was therefore agreed to set apart one hour each morning at seven o'clock, half of the time to be spent in prayer for those who were engaged in the war, the other half to be spent in exhortation.

Thomas Case, Christ Church, Oxford, who had been appointed "Minister" here in the place of Mr. Jones (who had been sequestered 1641) was the first to commence these meetings in St. Mary's, and in order that those living in other parts of the City should have an opportunity of joining, the services were continued in other churches, in rotation, a month at each. A number of the most eminent ministers conducted these services, which were attended by large congregations. Many were held at St. Giles, Cripplegate, and some at St. Giles-in-the-Fields.

These sermons were afterwards collected and published in six volumes from 1661 to 1690. Another edition was published in 1844 by William Tegg, Cheapside. This work is in the Guildhall Library.

Mr. Case was also Lecturer of St. Martin-in-the-Fields, preaching there every Sunday afternoon and each Thursday. He was also Lecturer at St. Mary, Aldermanbury, and St. Giles, Cripplegate. 1643, he was selected a member of the Westminster Assembly of Divines. 1649, in consequence of refusing "to be true and faithful to the government without a king or house of peers," he lost his place at Milk Street, and in 1651 was committed to the Tower on a charge of high treason, where he remained six months. 1660, he was one of

the ministers deputed to wait upon the King at The Hague to congratulate him on his restoration.

It is related that Mr. Case, in administering the Holy Communion, instead of the words "Ye that do truly and earnestly repent," used the following: "You that have freely and liberally contributed to the Parliament for the defence of God's cause and the Gospel, draw near," &c. He was said to be "a scripture preacher, a great man, and one that brought home many souls to God." There can be no doubt that with all his republican zeal he was a man of true piety. He died 1682, aged eighty-four years, and was buried at Christ Church, Newgate Street. Dr. Jacomb preached his funeral sermon.

St. Mary Mounthaw.

This church, which was very small, stood on the east side of Fish Street Hill, or as it was formerly called, Labour-in-vain Hill, leading from Old Fish Street into Upper Thames Street. It is known to have been originally the private chapel of the Monthaults, an old Norfolk family, and from them the church took its name. They inhabited a large stone house in the parish, which in 1234 was sold to the Bishop of Hereford.

1609.—The church was rebuilt and enlarged, Robert Bennett, Bishop of Hereford, being a benefactor, also his successor, Edward Fox, who was much employed by Henry VIII. in various negotiations.

1610.—The church was glazed at the cost of Thomas Tyler (Haberdasher) and Richard Tichborne (Skinner).

In the south aisle was a painting of James I., with the figures of Peace and Plenty on each side of him, Peace with an olive branch and Plenty with a sheaf of wheat. This was given by Robert Plunkett, churchwarden.

1345.—John Gloucester, Alderman, founded a chantry, and gave Salt Wharf in Thames Street for its maintenance. He was buried in the church.

John Skip, Bishop of Hereford, 1539, was buried here 1552.

Stephen de Gloucester, Alderman (Fishmonger), 1366, was buried in the church, and left a bequest of £10, and the same to St. Mary

Somerset. He also left to his wife £10, the utensils of his house, all his jewels except his money of silver and gold, and also his stock of fish.

Rectors.

Nicholas de Alvington, 1311. Nicholas de Stoke, 1387—1391. John Fawne, 1397—1421. John Barrett, 1436—1460. John Hotoft, 1460—1475.

John Oliver, Dean of Christ Church, Oxford, 1522; resigned 1527; died in Doctors' Commons, 1532.

Gregory Permay, 1527—1537.

Thomas Soadley, 1547; resigned 1554; died 1564.

John Horsfall, 1574—1587.

John Heyn, Brasenose College, Oxford, 1594; Rector of St. Mary Somerset, 1585—1596; of St. Martin Orgar, 1594—1603.

Thomas Whytehand, 1603—1622.

Thomas Thrall, 1630. This Rector was sequestered, several charges being brought against him: "That he was a common haunter of taverns and alehouses, who not only read the Book of Sports from the pulpit, but invited his hearers to practise them, he himself setting the example by playing at 'cudgels.'" "That he neither preached or catechised on the Lord's Day in the afternoon, nor suffered his parishioners to do so, though they desired it at their own charge, spending much of his time in alehouses, and hath been often drunke, and doth ordinarily swear and curse and useth superstitious bowing and cringing to the Communion Table."

The parish registers date from 1568.

The patronage is with the Dean and Chapter of St. Paul's.

St. Mary Staining.

This was a small church standing on the north side of Oat Lane. Part of the site was after the Fire thrown into the public way, and part is now occupied by the churchyard.

The following inscription is placed on a tablet in the churchyard: "Before the dreadful Fire, Anno. Dom. 1666, here stood the parish church of St. Mary Staining."

There was no parsonage house.

1630.—The church was repaired at the cost of the parishioners.

1247.—We read in the "*Liber Albus*" that, "in the wardenship of William de Haverhill, warden of the City, one Ludovic, a goldsmith, slew his wife and fled to the church of Saint Mary, of Stainings Lane, and then by permission of the Justiciars he abjured the King's realm."

The following circumstance in connection with this old church is related by Riley:

"On Thursday, the Feast of St. Dunstan (19th May), 1278, the Chamberlain and Sheriffs were given to understand that one Henry de Lanfare was lying dead in the house of Sibil le Feron (the Ironmonger), in the ward of Chepe, in the parish of Colechurche. Upon hearing which, &c. And having called together the good men of that Ward,* and of the Ward of John de Blakethorne, † and the Ward of Henry de Frowick, diligent inquisition was made thereon. Who say that one Richard de Codesfold, having fled to the church of St. Mary, Staniges Lane, in London, by reason of a certain robbery being by one, William de London, Cutler, imputed to him, and the said William, pursuing him on his flight thereto, it so happened that on the night following the Day of the Invention of the Holy Cross (5th May), in the present year, there being many persons watching about the church aforesaid, to take him, in case he should come out, a certain Henry de Lanfare, Ironmonger, one of the persons on the watch, hearing a noise in the church, and thence fearing that the same Richard was about to get out by another part of the church, and so escape through a breach that there was in a certain glass window, therein went to examine it. The said Richard and one Thomas, the then clerk of that church, perceiving this, the said Thomas, seizing a lance, without an iron head, struck at Henry beforementioned, through the hole in the window, and wounded him between the nose and the eyes, penetrating almost to the brain. From which wound he languished until the day of St. Dunstan (19th May), when he died about the third hour. They say also that as well the said Richard, as Thomas, beforementioned, are guilty of that felony, seeing that Richard was consenting thereto. And the said Thomas was taken and imprisoned in Newgate, and afterwards delivered before Hamon

* Aldersgate Ward. † Cripplegate Ward.

Hawetlyn, Justiciar of Newgate. And the said Richard still keeps himself within the church beforenamed. Being asked if they hold any more persons suspected as to that death, they say they do not. They have no lands or chattells. And the body was viewed upon which no other injury or wound was found, save only the wound aforesaid. And the two neighbours nearest to the spot where he was wounded were attached, and the two neighbours nearest to the place where he died, and the said Sibil was attached in whose house he died." *

There was a monument in the south wall of the chancel to the memory of Sir Arthur Savage, one of Queen Elizabeth's generals in Spain, where he was wounded, 1596; he died 1615.

1337.—William de Schivborn, Rector of Stone, near Rochester, left a tenement in the parish of St. Mary Staining, to his nephew, William, reserving to his nephews, Richard and John, a lower chamber with free ingress and egress for their lives. William and his successors are to go out at the time of his anniversary to the place where his body lies buried, there to remain for two days, and make solemn service as for a body present, so that not less than ten shillings be expended on the ceremony.

1388.—John Knott (Fishmonger) wished to be buried "in St. Ann's Chapel," in the church of St. Mary Stayning.

Lady Rowlet, one of the learned daughters of Sir Anthony Cook, the youngest of five, wife of Sir Ralph Rowlet, Knt., was buried here 8th December, 1557; also Sir Arthur Savage, Knt., General of Queen Elizabeth's Forces in France, 1632.

In the "Memorials of the Goldsmiths Company" by Sir Walter Prideaux, is the following extract from their old records:

"Memorandum, that on Tuesday, the 11th day of July instant (1614), the Right Worshipful and Worthy Member of the City, George Smithers, Alderman, departed this transitory life, and that on Thursday, the 10th of August following, he was interred in the chauncel of the church of St. Marye Steyning. There being present at the funeral the Right Honourable the Lord Mayor of the City, with many of the Aldermen his bretheren, and other worshipful persons, who dined at Goldsmiths' Hall that day. The wardens give license to Mrs. Smithers to have the use of the hall, plate, linen, and other

* "Memorials of London Life."—Riley.

necessaries for the funeral dinner. The plate, &c., she is to receive by inventory, and to deliver in good plight without prejudice or charge to the Company, the next day after the funeral at the latest."

The advowson of the rectory belonged to the Prioress and Convent of Clerkenwell.

Rectors.

Adam de Doncaster, 1270. John Forster, 1392—1398. Roger Willbye, 1427—1432. John Bakster, 1439—1444. Walter Choltron, 1460—1483. William Jackson, 1543—1547. John Taylor, 1567—1573. Rowland Heryng, 1574—1581. John Lownde, 1584—1607. Samuel Phillips, 1607—1625.

Isaac Tongue, born 1621, University College, Oxford, was presented by Bishop Henchman 1666. He had not enjoyed the living more than three months before both church and parish were burnt to the ground. He had previously been keeping a school at Islington. After the Fire he accepted a chaplaincy at Tangier. After two years' residence there, he returned to London, and was presented to the united rectory of St. Michael, Wood Street, and St. Mary Stayning, and held with this the living of Aston, Herefordshire. He died 1685, and was buried in the churchyard, his funeral sermon being preached at St. Michael's, Wood Street.

"He was a good chronologist, and devoted much of his time to the study of alchymy, and was well read in Latin, Greek, and poetry." Burnet says: "He was a very mean divine, and seemed credulous and simple." He also relates that Mr. Tongue was the first discoverer of the plot of Titus Oates, 1678.

Nathaniel Holmes, Magdalen College, Oxford, 1643—"a man well skilled in the tongues, particularly the Hebrew." Calamy says of him: "He was a Millinerian, but did not contend for a carnal, selfish, and worldly liberty to be enjoyed by the Saints before the general resurrection, but for a spiritual, purified, and refined freedom from sin and corruption." Died 1678. He wrote and published a considerable number of theological works, among which were the two following:

"*Ecclesiastica Mathamessentica*, or Church cases cleared. Wherein are held forth some Things to reclaim Professors that are slack principled, Anti-Churchians, Non Church Seekers, Church Levellers, in

a Discurs of twelve Questions, with a Pacificatory Preface. London, 1652."

"The Resurrection Revealed, or the Dawning of the Day Star about to rise and radiate a visible, incomparable Glory far beyond any since the Creation upon the Universal Church on Earth for a thousand years yet to come before the ultimate Day of the general Judgement to the Raising of the Jews. London, 1654. In seven books."

Mr. Holmes was a rigid Calvinist. He would admit no one to the Sacrament but such as were members of his church, nor would he baptize any children, although born in the parish, "but of such only that should enter into their new covenant." He resigned 1662, then spending most of his time in the parish of St. Giles, Cripplegate, "where he kept, or at least frequented, conventicles."

Samuel Fawcet, "Pastor," 1651. This gentleman preached "A Seasonable Sermon for these Troublous Times" on the 23rd November, 1651, "before the Right Worshipful Companie of the Haberdashers." This was afterwards "Printed for R. Cotes and John Sweeting and are to be sold at his shop at the sign of the 'Angell' in Pope's Head Alley."

St. Mary Woolchurch Haw.

This church was an ancient foundation, dating from the time of William I., when it was given to the Abbot and Convent of St. John's, Colchester, with whom it remained until the time of Henry VIII. It then came to the Crown, with whom it still remains.

The name was derived from the circumstance that a beam was fixed in the churchyard, which was used for weighing wool. This custom was here continued until the sixth year of Henry II., when it was removed to the Custom House Wool Quay, Thames Street.

The church was rebuilt in the reign of Henry VI., and was "reasonably fair and large." It was then ordered to be placed fifteen feet from the Stocks Market, in order that the light to the market should not be damaged. The Mansion House now stands on the site.

1361.—William Walman (Skinner) desired to be buried near the tomb of Margery, his late wife. He also left money for tolling his

knell, digging his grave, and other funeral expenses; also his brewery in the parish to Alice, the wife of William Peart.

1368.—John Fairher (Fishmonger) left money to the Fraternity in the church of St. Mary, of which he was a member.

1381.—Thomas Terricant left a bequest to the Chaplain of the Fraternity of St. Mary's Chapel.

1388.—Richard Hall (Fishmonger) left money to the High Altar; and also to the Fraternity of the Salve.

1429.—Margaret Cornweillo left a shop in the parish, called "Le Cok in the Hop," for the repair of the nave of the church; also a brewery in the parish, called "Le Swan in the Hop."

Sir John Winger (Grocer), Sheriff, 1493; Mayor, 1504; was a great benefactor to the church. He also gave £20 and two large basins of silver.

Richard Shore (Draper), Sheriff, 1505; probably a nephew or brother-in-law of Jane Shore. Gave £20 to build a porch at the west-end, where he was buried.

John Handford gave a font, which was "very curiously wrought, painted and gilt."

1578.—Richard Pelter (Brewer), wished to be buried in the choir of the church. He left legacies to the poor living in Scalding Alley, in the parish of St. Mildred; to each of his customers a barrell of ale; to his daughter £60, a standing cup of silver gilt, a towel of damask work, and eighteen napkins.

A "very fair screen" at the west door was given by Captain Edward Ditchfyld, who was churchwarden, 1670.

On a stone at the chancel door was the following inscription:—

"In Sevenoke into
The world my mother brought me,
Howeden House, in Kent,
With armes ever honoured me.
Westminster Hall
(Thirty-six years afterwards) knew me,
Then, seeking Heaven,
Heaven from the world took me,
Whil 'm alive;
Thomas Scott men call'd me,
Now laid in grave,
Oblivion covereth me."

There was a tablet with the following inscription to the memory of Queen Elizabeth :

"The admired princesse, through the world applauded
For supreme virtues rarest imitation ;
Whose sceptre's rule Fame's loud-voiced trump hath lauded
Unto the eares of every foreign nation ;
Canopied under powerful angels' wings,
To her immortal praise sweet science sings."

1493.—Certain parishioners were brought before the Archdeacon's Court for not paying their dues for the stipend of the "Holy Water Clerk," and for the "Beme Light."

Nicholas Newell, a Frenchman and a parishioner, was, in 1541, "presented" for being "a man far gone in the new sect; that he was a great jester at the saints and at Our Lady."

The church was repaired in 1629 at the cost of the parishioners.

This church, no doubt from its close proximity to the most wealthy part of the City, was evidently one of some importance. Placing all the particulars we have of it together we find it possessed a porch, a chancel, a choir screen at the west door, a font, rood loft, peal of bells, images of the Virgin Mary and of the saints, a clock with two dial plates, one shewing outside and one inside the church.

From the bequests made, the parishioners must have been men of no small importance and wealth. There are also mentioned several breweries in the parish.

There was also a College, or Fraternity of St. Mary in connection with the church.

1636.—The yearly profits of the church were returned as follows : "Tythes, £50 16s. 6d. ; Glebe, £22 13s. 4d. ; Casualties, £13 6s. 8d."

The Churchwardens' Accounts commence in the year 1560, Thomas Alen (Citizen and Pewterer) then being the churchwarden. The following are a few extracts from them.*

There is a direction dated 1526, "The Clerke to have for tollynge of the passynge belle, if it be in the day, iiijd., if it be in the night for the same, viijd."

1560.—"Paid for taking awaye the holy water stone and mending

* These extracts are taken from "Transcripts of the Registers of this Parish," by the Rev. J. M. S. Brooke.

of the rose of the water in the college, viiid." "Paid for carrynge of the tymber of the rood lofte into the churchyarde, viiid."

1560.—Paid to Mr. Bullock for wryting of the Scriptures and paynting of the church, iiii£ viis."

1570.—"Paid for ringing the bells when the Queen's Majestie throughe the citie to the Royal Exchange."

1587.—"Paid for carriage of an Irish woman, viiid., into Fynsburie feildes who was delivered of a childe under the stockes—allowed out of poors box."

1590.—"Payd a certyficatt of pennance done by Sheppard's wyfe and the powlter for openinge three wyndowes on the Sabathe daie, xvid."

1601.—"Paid to Andrewes for whipping the vagrants for one whole yeare, 5s. 4d."

1606.—"Paid for answering the 26 articles and for a bill to certify whether all our parishioners received the Communion at Easter, 3s."

1643.—"Paid Robert Miles, free stone mason, for scaffolding and use of boards and poles, with his and other masons' and labourers' wages, in taking away the superstitious images of the Virgin Mary and the angels attending her and framing them into another decent shape, in all as by agreement, £9."

"Paid the carvers for worke done by them in the like kinde in altering of images £3 8s. 6d."

"Paid the carver for taking up and laying down with brass pins the monuments, and defacing the superstitious inscriptions and cutting others in their stead that are not offensive, the some of £4 9s. 6d."

"Paid Robert Miles for filling up the places where the superstitious images of brass were taken up and not fit to be put downe againe, £1 4s. 6d."

1646.—"Paid in the tyme when we had no parson to several ministers for forty-four sermons, at 10s. per sermon, £22."

1649.—"Paid for breade, beere, ale, and sugar, for the minister that preached the morning exercise in our church, £1 4s. 4d."

1653.—"Paid for two hower glasses for the church, 2s. 6d."

1660.—"Paid to the ringers when my Lord Munc declared for a

free parliament, 7s. Paid to the ringers when King Charles the Second was proclaimed, 5s."

1663.—"Paid Mr. Robert Freeston for the stocks and whipping posts, and for mending and painting them, £1 6s."

1616.—"Mr. Geo. Scott, Grocer, gave the clocke to strike in the great hall, and with two dyalls, one towards the streete, the other within the church."

1666 to 1669.—"Paid for removing the vest. [ments] plate, bookes, and cushings in the tyme of the Fyre to severall places in the country, and bringing them into London againe, and then removing them to severall places to secure them, and carriage about the same, £5 6s."

"Paid to severall watchmen to secure what was left unburnt about the church, £9 18s."

"Paid for repaaring Rigby's Shed, the things being broken by taking down the stocks, £2 11s."

"Paid Mr. King, Vintner, since the Fire with the parishioners at severall meetings about parish business, at the 'Rose' Taverne, and one at the 'Dog' Taverne, in all £8 2s. 6d."

1669, December 22nd.—The materials of the old church were sold to Mr. Richard Tompson for £50, and were paid for "out of the cole money."

The parish registers date from 1538.

Similar to so many of these old City churches, this one had its chantries connected with it. From a return made by the church-wardens in 1545 of chantries within their church, the following occurs:

"To a Conducte, beying a pore perishen of the said perishe of Seynt Mary Woolchurche to helpe to syng in the quere yerely, lvjs. viijd.

The rectors of this church received four marks a year from tithes of the Stocks Market, which were paid to them by the Masters of the Bridge House, to whom the land on which the market stood belonged.

Rectors.

John de Hatfield, 1349. He desired to be buried in the chancel of his church, or where God shall dispose. He left to the Rector of St. Benet Shereog all his books, robes, beds, vessells of brass, wood, and utensils.

William Tankervylle, 1382; died 1385. John Wyles, 1386—1391. John Skypton, 1432; died 1442.

Robert Kyrkeham, Prebendary of St. Paul's, 1447; Master of the Rolls; was also Rector of St. Dunstan-in-the-East and St. Martin Vintry.

John Benet, 1454; resigned 1485. John Archer, 1485; died 1504. Richard Chester, Prebendary of St. Paul's, 1488.

John Corney, 1504—1517. He directed by his will to be buried in the "Quyre." He also left a bequest to the Abbot of Colchester, who had presented him to the Rectory of St. Nicholas in that town.

Simeon Matthew, King's College, Cambridge, 1533; Canon of St. Paul's; Rector of St. Botolph, Bishopsgate, 1534; died 1541. He wrote several sermons against the Pope, and was a great benefactor to his college.

Geoffrey Jones, 1539; dispossessed 1553. John Hayward, 1593—1618. Richard Crook, 1618; died 1641. John Tireman, B.D., 1641, "was soon afterwards forced to forsake it." Philip Harris, 1645.

Thomas Whately, 1648. Charles Mason, King's College, Cambridge, 1661; Canon of St. Paul's, 1663; Rector of St. Peter le Poor, 1669.

Thomas Leaver, who was preacher to King Edward VI., and seventh Master of St. John's College, Cambridge, published the following in connection with this church: "A Meditation upon the Lord's Prayer, made at Saynte Mary Woolchurch Hawe. London, Anno. 1551. John Daye, 16mo." Thomas Baker says of Leaver: "One of the best masters, as well as one of the best men, St. John's College ever had."

Bearbinder Lane, in this parish, is mentioned in City records as early as 1358. It is now called George Street, and was the spot at which the plague, in 1665, first made its appearance.

Defoe, in his "History of the Plague," says: "To the great affliction of the City, one died within the walls in the parish of St. Mary Woolchurch, that is to say, in Bearbinder Lane, near the Stocks Market."

St. Michael-le-Querne.

This church, formerly called "St. Michael ad Bladum," or St. Michael "at the Cross," was so named from a corn market which was held near the spot. It stood fronting Cheapside, on the ground now occupied by the statue of Sir Robert Peel, at the western end. The building was erected in the time of Edward III.

At the east end stood a cross, called the "old crosse in weste chepe." This was taken down in 1390.

At the west end was a small passage still existing, called "Panyer Alley."

About 1390 the church was taken down, rebuilt, and enlarged, the Mayor, William Eastfield, and Commonalty of the City granting the ground for that purpose three and a half feet on the north side, and four feet at the east.

This was a small building, sixty feet long, with a square tower fifty feet high, and a clock on the south face.

This same Mayor also built a conduit, which stood at the east end of the church.

On the 8th April, 1378, application was made by the Common Sergeant on behalf of the Ward of Farringdon Within to the Mayor, that Roger, Rector of St. Michael, and the churchwardens, "had lately blocked up with a stone wall the doorway of the church, through which time out of mind there had been a common passage for the people through the church all the day, which blocking was injurious, as being an impediment to their common passage."

The Mayor, Aldermen, and Sheriffs went in person to the church, and, after inspection, they named a day for reason to be shown why the doorway had been so blocked to the grievous damage of the commonalty. Appearance was made, and not having anything to show for themselves, they were ordered under a penalty of £20 to pull down the wall, so that the old door should stand open for common passage through the said church during the day, as from of old it had been wont to do."

The building was repaired at the cost of the parishioners in 1617.

The church was built from the foundation with free stone, and the pulpit, pews, and galleries also made new in the year 1638, and

the "condit adjoyning unto it began to be built from the foundation with free stone in the year 1643, in the mayoralty of Sir John Wooleston (Grocer), and was finished in the year 1644, in the mayoralty of Thomas Atkins (Mercer)."—Notes on London Churches, 1631—1638.

1368.—Adam de Eylesham (Goldsmith) left money for tapers to burn before the image of the Blessed Virgin Mary in the church.

Geoffrey Bernese left a legacy to the Brethren of the Guild of St. Hilda. He also wished to be buried in the church under the stone "which covers the body of Eliza, his late wife"; also he left the sum of twenty shillings for gathering together the chief parishioners of St. Michael and their "friends and neighbours within one year from his decease and giving them drinks."

A parishioner in 1340 was cited, for refusing to pay for the "beme light" and also the wages of the clerk.

1531.—Sentence of condemnation was read by the Bishop of London against Tewkesbury, a Leath seller, of St. Michael-le-Querne, "an excellent proficient in the Gospel of reading the Books of the Scripture."

There was in this church a monument to the famous antiquary and writer, John Leland (1552), who was born in the parish:

"Here lieth interred the body of John Leland, native of this honourable Citie of London, brought up in the Universities of England and France, where he greatly profited in all good learning and languages. Keeper of the libraries he was to King Henry the Eight, in which office he chiefly applied himselfe to the study of antiquities, wherein he was so laborious and exquisite, that few or none either before or since may be with him compared, which will best appear by his New Years' gifts to the said King Henry, written in Latin and translated into English by his contemporary companion, John Bale, and by him intituled 'The Calseyouse Journey and Serche of Johan Leylande for England's Antiquities,' given of him as a New Yeere's Gift to the Kynge Henry the Eighte, in the thirty-seventh yere of his Reyne."

Stephen Spelman, Chamberlain and Sheriff, 1405.

John Banks (Deputy), Bassishaw Ward, 1634.

The parish registers date from 1558.

Rectors.

John de Mundene, 1274.

Thomas de Newentone, 1351—1374. "He was buried in the quire." Roger Frysbury, 1378—1387. Nicholas Bury, 1399—1410. John Holborn, 1413—1426. John Craas, 1427—1434.

William Radcliffe, LL.D., 1454; Prebendary of St. Paul's; died 1458.

Henry Hickman, 1535. Thomas Whitmore, 1547.

Gervase Smith, Magdalene College, Oxford, 1568; also Rector of St. Martin, Ludgate.

John Gravitt, 1571.

Joshua Gelpin, Fellow of Queen's College, Oxford, 1577—1603; was Rector of St. Ann and Agnes, 1575; St. Vedast, Foster Lane, 1578.

George Downham, Christ College, Cambridge; Prebendary of St. Paul's, 1614—1616; also Rector of St. Margaret, Lothbury; died 1634; was buried in St. Paul's Cathedral.

William Lawrence, 1620—1641. "A most excellent pastor, and extremely beloved by his parish. Upon the breaking out of the Rebellion was sequestered."

Anthony Tuckney, D.D.; born 1599; presented to the living, 1643. He was a member of the Westminster Assembly of Divines, in the deliberations of this body taking a very important part. 1645, was made Master of Emmanuel College, Cambridge, where he had been educated. 1666, he deposited all his library at Scriveners' Hall, where it perished in the Great Fire. He died 1670, and was buried in the church of St. Andrew Undershaft. Richard Baxter says of him: "An ever humble man." Calamy says: "He had the character of an eminently pious and learned man, a true friend, and an indefatigible student; a candid disputant and an earnest promoter of truth and godliness."

Matthew Pool, born 1624, Emmanuel College, Cambridge, 1649; was one of the preachers of the "Morning Exercises" at St. Giles, Cripplegate. On the 26th August, 1660, he preached a sermon at St. Paul's before the Lord Mayor, entitled: "Evangelical Worship is Spiritual Worship, discussed in a Sermon preached at Pawle's by Matthew Pool, Minister of the Gospel at Michael Quern, London," in which he endeavoured to make a stand for simplicity of public worship,

especially deprecating "curiosity of voice and musical sounds" in church. 1662, he resigned the living. He was one of those who in 1672 presented to the King "a cautious and moderate thanksgiving for the Indulgence of March, 1672." Died at Amsterdam, 1679, aged fifty-six, and was there buried. He printed and published a large number of books and tracts, one of them being 'Dialogues between a Popish Priest and an English Protestant, wherein the Points and Agreements of both Religions are truly Proposed and fully Examined. 1667." Dr. Calamy says of him: "He was a very diligent preacher and a hard student; very facetious in his conversation, very true to his friends, very strict in his piety, and universal in charity. He wrote a voluminous work on the Bible called '*Synopsis Criticorum*,' which was published in five large volumes folio, and was said to be 'an admirable and useful work.'"

The presentation belongs to the Dean and Chapter of St. Paul's, with whom it has been for many centuries.

St. Nicholas Acons.

This church stood on the west side of Nicholas Lane, on the site of the present churchyard. It must have been a very ancient foundation, for we read that as early as 1084 "Godwin with his wife, Terena, for the redemption of their souls gave the church of St. Nicholas and St. Aldehm the Confessor, to the Church of Malmesbury for ever."

In old deeds, dated the thirteenth century, this church is said to be situate in Hakon Lane, or Hakoun Lane, and later on in Acon Lane.

At the dissolution the living came to the Crown, with whom it still remains.

1258.—"Ralph" is mentioned as "Chaplain of St. Nicholas Hakon."

1297.—Gilbert de Chipsvede left his tenement in the parish charged with supplying a torch annually in the church at the Elevation of the Host.

1341.—Lawrence de Camfield wished to be buried before the font,

and left money to maintain a lamp before the rood; also the money for a fountain situate within the parish.

1349.—John de Northall (Clerk), wished to be buried in St. John's Chapel in the church of St. Nicholas.

1361.—Alice, wife of John de Northall (Clerk), desired to be buried near her late husband in the chapel of St. John-the-Baptist.

John Botiler (Draper) left for the use of the church of St. Nicholas a silver cup, with the Royal Arms of England enamelled on the bottom for making a chalice, and two silver gilt stands and five mazer cups for making a thurible; also all his broken silver and a large seal with a shield engraved upon it with a cross hanging by a chain.

1408.—John Walcote desired to be buried near the chancel of the church, and also left to the Rector, Sir Richard Chaundler, lands and tenements in the parish for the fabric of the church.

1383.—John Barryll desired to be buried before the rood.

1423.—Solomon Oxmaye (Goldsmith) left to the Rector, James Parayer, tenements in Lombard Street for religious purposes, the residue of the profit to be kept in a box in the church under the care of the Rector and churchwardens, to be devoted to the fabric and ornaments of the church.

1520.—Sir John Brydges, Mayor (Draper), repaired the church, "embellished" it, and was there buried.

1553.—Joseph Alleyn (Draper) wished to be buried in the church "if he chanced to die in the parish, otherwise in the parish church where he may happen to die, 'withoute anye pompe or pride of vaine glorie.'"

On a tablet in the church was the following inscription:

"O ye dere frendys whych sall hereaftyr lie,
Of yowr devotion plese ye to remembyr
Me, Richard Payne, which of this noble cite
Somtym whylst I lived was citizen and drapier,
And now thro Godd's grace buryd am I here
For mercy to abyd aftyr this life present;
Trestyng by preyer celestiall, joy to be my judgement,
Wherefor, O my frendys dere, my soul ye like,
And eve Elisabeth, my wyf and children, on by on assist,
And I sell prey God for peyne yowr souls to resist,

The sooner by mediation of blessyd St. Albion,
On whos day in June on ccccIx. and thrice on,
Then being the yere of God as hit him did plese,
Out of this present world did I discease."

There was a monument to Francis Bowyer, Alderman and Sheriff, 1580, with the following inscription:

"This picture is for others, not for me,
For in my heart I wear thy memory;
It is here placed that passengers may know
Within thy grounds no weeds but corn did grow;
That there did flow within thy vital blood,
All that could make one honest, just, and good;
Here is no elbow room to write of more,
An epitaph yields taste, but seldom more;
And now attend thee at the court in Heaven,
Thy worth, sweet Charles, deserves the rarest wit
Thy Jane for such a task is most unfit."

Sir John Hawkins, Knt., the famous Naval Commander, was buried here; also John Briggs (Draper), Mayor, 1520, who lived in Crooked Lane.

The parish registers were preserved from the Fire. They date from 1539, and are written on vellum. There are entries of several marriages during the time of Oliver Cromwell, when the ceremony was performed before the 'Aldermen and Justices of the Peace."

It may be of some interest to give here the principal condition of this most extraordinary Act. It was passed 24th August, 1653. It enacts "that publication of the intention of the pastors shall be made on three several Lord's Days, at the close of the morning exercise, in the church or chapel, or in the market place next adjoining on three market days, between the hours of eleven and two. That all persons intending to be married should come before some Justice of the Peace of the same city or town. The ceremony is also directed, the man taking the woman by the hand pronounced the words: 'I, A. B., do here, in the presence of God, the searcher of all hearts, take thee, C. D., for my wedded wife, and do also in the presence of God, and before these witnesses, promise to be unto thee a loving and faithful husband.' The same words were repeated by the woman, with the addition of 'an obedient wife.' The parties were

then declared by the justices to be man and wife. It was also added in the Act, 'and no other marriage whatsoever within the Commonwealth of England after the 29th September, 1553, shall be held or accounted a marriage according to the laws of England.'"

William Lambarde, the historian of Kent, was born in this parish, 18th October, 1536. He was made Bencher of Lincoln's Inn 1578; a Master in Chancery, and Keeper of the Records, 1597; Keeper of the Records in the Tower, 1601; died 1601, and was buried at Greenwich.

Rectors.

Master Nicholas, 1250. Adam Navrealton, 1345. William Benington, 1371—1381. John Claypole, 1381—1401. Richard Perry, 1435. Richard Lofthouse, 1444; died 1462. William Sheriffe, 1462—1472. John Willys, 1472; died 1493. Nicholas Urswick, 1497; died 1506. Robert Portland, 1506—1531. Maurice Griffith, 1531; died 1558. Thomas Knell, 1570; resigned 1572. Robert Hales, 1579—1588.

Robert Temple, Magdalene College, Oxford; Prebendary of St. Paul's, 1592; was also Rector of St. George, Botolph Lane; died 1598.

Henry Bird, 1604—1612. John Jones, 1612—1636.

Matthew Bennett, 1636, was presented by Charles I. Walker says: "He was a learned and genteel man, and valued by Bishop Usher."

William Jenkyn; born 1612 (Cambridge); was appointed Lecturer 1636. He was presented by Charles I. to St. Leonard's, Colchester; was also Vicar of Christ Church, Newgate Street, to which he was presented by the Governors of St. Bartholomew's Hospital. On his declaring himself a Royalist Presbyterian, his living was sequestered, but on the next vacancy he was again presented, and remained there until 1662, when he resigned. He held also a Lectureship at St. Ann's, Blackfriars. It is recorded that at Christ Church "he exercised his ministry morning and afternoon to a crowded congregation with eminent success." "Upon the destruction of the Monarchy he refused to observe the public Thanksgiving. For this he was suspended from the ministry." In 1663 he is reported "as holding a conventicle at Mr. Cleyton's, in Wood Street; at Mr.

Angell's, in Newgate Market; and at the 'Rose and Crown,' in Blowe Bladder Street." Upon the issuing of the Act of Indulgence, 1672, he took out a license for himself as a Presbyterian preacher, and another for his "house or chamber in Horne Alley, Aldersgate Street, as a worship place, where he had large congregations." He was also chosen to preach the Merchants' Lecture, Pinners' Hall. September 2nd, 1684, "Being engaged with three other ministers spending the Lord's Day in prayer in a place where they thought themselves safe and out of danger, the soldiers broke in upon them, and Mr. Jenkyn was lodged in Newgate," where he died, 19th January, 1685, aged seventy-two years. A nobleman, having heard of it, said to the King: "May it please your Majesty, Jenkyn has got his liberty." "Eh!" he replied, eagerly, "who gave it to him?" The nobleman replied, "A greater than your Majesty, the King of kings." Upon which the King seemed much struck. Baxter says of Mr. Jenkyn, "A sententious elegant preacher." He was buried with great honour in Bunhill Fields.

Thomas Peck, 1648.

John Meriton, St. John's College, Cambridge, 1661; resigned 1664; was also Rector of St. Michael's, Cornhill.

St. Nicholas Olave.

This church in the twelfth century belonged to Gilbert Foliot, Bishop of London, and was by him given to the Chapter of St. Paul's, with whom the presentation still remains.

It stood on the west side of Trinity Lane, was of great age, much dilapidated, and very small. 1609, it was taken down and a new building erected in its place.

Between the consecration of the new building, on the 9th April, 1610, and its destruction by fire in 1666, no monuments of any note were erected, with the exception of one to John D'Arcy, second son of John, Lord D'Arcy, who died 1593; and one to Gresield Windesor, daughter of Henry, Lord Windesor, who died January 27th, 1600.

1623.—The church was repaired at a cost of £24.

1628.—"The South Ile, that was like a cottage before, only tiled,

was ceiled, and that gracefully and decently finished, which, with some cost bestowed on the steeple, did arise to the sum of £22 at the cost of the parish."

1632.—The church was enriched with a very fair gallery at the cost of Richard Turner and John Nowell.

1662.—The building was repaired at a cost of £50 7s. 6d.

After the Fire the parishioners met for twenty years in a temporary building called the "Tabernacle."

1557.—Thomas Lewin (Ironmonger) left some houses charged with the maintenance of a mass priest in the church. "He was to dwell in the fairest of the five new tenements, which the testator was about to erect in the churchyard, the remaining four to be set apart for dwelling houses for four poor and honest men to live rent free and to receive each twenty pence quarterly."

Blitheman, Organist of the Queen's Chapel, was buried here, in whose memory the following inscription was placed:

"Here Blitheman lies, a worthy knight
Who feared God above;
A friend to all, a foe to none,
Whom riche and poore did love;
Of Prince's Chappell, Gentleman,
Unto his dying day,
Whom all took great delight to heare
Him on the organs play;
Whose passing skill in musicke's art
A scholer left behinde.
John Bull (by name), his master's veine,
Expressing on each kinde.
But nothing here continues long,
Nor resting place can have,
His soule departed hence to Heaven,
His body here in grave."

He died on Whit-Sunday, Anno Domini 1591.

William Newport, Sheriff, 1375, was buried here.

Rectors.

John Perochier, 1327. Henry de Welwyn, 1336—1392. Walter Trewethy, 1428—1434. John Puson, 1437—1456.

Sir John Sason, 1498—1519, "prest and parson of St. Nicholas Oluff, in Bred Street, London. He desired to be buried in the quer on the left side of Maister Harry Willows, some time parson of the sayd churche, or before Seint Nicholas, with a littell tombe for the resurrection of Ester Day, and he gives twenty shillings to the parish church of Bloxam, where I was born."

Edmund Cowper, 1546—1562. Peter Lillye, 1589—1601. John Greenwood, 1610—1612. Richard Cheshire, 1612—1642, "molested and forced to resign."

Oliver Whitbie, Trinity College, 1643; resigned 1660; Archdeacon of London; Canon of Chichester, 1672.

Joseph Cart, 1660.

St. Olave, Silver Street.

This church is generally supposed to have been a timber structure. It was of great age, and in 1609 was pulled down, a new building being erected in its stead.

The church possessed a picture of the King, there being in 1662 a charge for £7 for it, "and the rest that was paid more for it was given by them that desired not to be known."

The building was repaired 1662, at a cost of £50 7s. 6d.

The churchyard is small.

For a considerable period the parish held an additional piece of ground in Noble Street, which was called the "anatomizer's" ground. The record of the burial of "anatomies" is frequent.

The number of burials registered in 1665-6 is 119.

The situation of the church is denoted by a stone in the wall of

the present churchyard, with the following inscription beneath a skull and cross bones :

"This was the Parish Church
of St. Olave, Silver Street,
destroyed by the Dreadfull
Fire in the Year 1666."

On the left of the gate is another stone with the inscription :

"This Rail and Railings was erected by
Voluntary Subscriptions Anno Dom. 1796.
William Webster,
Churchwarden."

The following extract is from a report of a visitation of London, made in 1527, for the detection of heresy, by Jeffrey Wharton, D.D., acting for the Bishop of London :

"The said Hacker confessed that he and others met once a quarter in his own house, and that they read sometimes in a Book of Paul and sometimes in a Book of the Epistles ; and that he, and Russell, and Maxwell, of St. Olave, Silver Street (Bricklayer), were much conversant."

Strype relates that "the 29th of July, being St. Olave's Day, was the church holiday in Silver Street, the parish church whereof being dedicated to that saint. And at eight of the clock at night, began a stage play of a goodly matter (relating it is like to that saint) that continued unto twelve at midnight, and then they made an end with a good song."

John Banister, a well-known London surgeon, lived in the parish in Silver Street, and was buried in its churchyard. He was born 1540 ; died 1610. One of the works which he published was entitled : "The History of Man, Suck'd from the Sap of the most approved Anatomists," in nine books, London, 1578.

After his death a collected edition of his surgical works was published entitled : "The Works of that Famous Chyrurgion, Mr. John Banister, in six books."

In the churchwardens' book of accounts, 1630, are charges for "making the lanthorn in the belfry" ; also its repairs, the supply of candles at 6d. the lb., and the salary of the sextoness for cleaning and hanging out the lanthorn.

There are also chronicled the ringing of the bells on the birthday of Queen Elizabeth; the coronation of Charles I.; the birth "of our young prince," 1630; the princess, 1632; the duke, 1634; and the Queen being brought to bed 1636. On the King's "coming out" of Scotland the ringing was kept up for two days, and the victory at Naseby was not forgotten. The swearing-in of the Lord Protector, 1653; the proclamation of Charles II., and his dining at Guildhall were also commemorated.

The churchwardens' receipts for 1631-2 were £89 15s. 2d., and the payments £76 6s. 11d.

There were about one hundred and thirty ratepayers. The rate books show that Judge Jeffreys was owner, if not occupier, of premises in the parish from the time of his being Common Sergeant, in 1676, until his fall, 1685-6.

Among the inhabitants were Sir Robert Tichborne, Alderman. His lectures, 1657-8, are frequently referred to; also the names of Dr. Gifford and Lord Winsor, 1637.

The parish possessed a whipping-post, but it is not mentioned after 1638.

The price of iron bars for the vestry windows is stated at 3½d. a pound.

The loss by light gold is more than once alluded to, especially that "that came from the Lord Mayor," in 1637, causing a debit against the parish of 2s. 6d. Also an entry—"Paid for a proclamation for avoiding the gentry, 3d."

Some of the entries relating to the relief of the poor in 1630 are quaint:

"Item—Given to a lame man born in the parish to set him going, 1s."

"1631.—Given to a poor woman converted from Popery by certificate, 1s."

"1637.—For a bedstead for a poor woman, and to be rid of her, 8s. 4d."

"A sick woman, 4d." "To get her away, 4d."

In 1662, relief to the amount of 4s. was given to "one poor minister having seven children ready to starve."

1638.—2s. was given to two poor "Irishmen whose houses were burnt by the Turks."

Rectors.

Roger de Shawdelane, 1343. William de Abinton, 1349. William de Burton, 1380.

Thomas de Middleton, Prebendary of St. Paul's 1391. Died 1414.

John Maunsfield, 1412. Died 1414. Edward Hyke, 1512. John David, 1530. George Newton, 1535. William Ashton, 1547.

Abraham Wright, "Minister," 1555. Died 1600, at Oakham, Lincolnshire, where he was Vicar.

Anthony Simpson, 1566. Died 1567. Rowland Herring, 1570.

Rowland Hill, "Clerk Parson," 1581. This gentleman was appointed trustee of some charities in the parish.

John Donne, 1589. Resigned 1592. Was also Rector of St. Benet, Gracechurch.

John Flint, 1592. Thomas Boothe, LL.B., 1610. Died 1616. Thomas Manne, 1621. Died 1641. John Bellchawne, Magdalene Hall, Oxford, 1644. Walter Taylour, Queen's College, Cambridge, 1644.

Abraham Wright, Fellow of St. John's College, Oxford, 1655. This gentleman was born in Black Swan Alley in the parish of St. James, Garlickhithe, 1611; was educated partly at Mercers School, Cheapside, and also at Merchant Taylors School. He was accounted "an elegant preacher," and frequently filled the pulpit of St. Mary's, Oxford, and of St. Paul's Cathedral. He was chosen by the parishioners of St. Olave as their rector, and remained four years, resigning in 1660, going from there to Okeham. "He was a person of open and professed affections for conformity, and no favourer of sectarians and their conventicles; was therefore not beloved by the Dissenters of his parish, which was full of them." He died 1690; was buried at Okeham. He wrote and published several works, among them the two following: "Five Sermons on Five Several Stiles or Ways of Preaching; the first in Bishop Andrewe's Way, before the late King upon the first day of Lent; the second in Bishop Hall's Way, before the Clergie at the Author's own Ordination in Christ Church in Oxon; the third in Dr. Mayne's and Mr. Cartwright's Way, before the Universitie at St. Mary's in Oxford; the fourth in the Presbyterian Way, before the City at St. Paule's in London; and the fifth in the Independent Way, never preached. Lond. 1656."

"A Practical Commentary or Exposition upon the Book o

Psalms, wherein the Text of every Psalm is practically expounded according to the Doctrine of the Cath. Church in a way not usually trod by Commentators, and wholly applyed to the Life and Salvation of Christians. Lond. 1641."

Dr. Bossie, 1661. "He was abused and died with grief."

William King, Caius College, Cambridge, 1662.

Thomas Douglas, "minister," resigned 1662. He afterwards took his degree as Doctor of Physic, but ran into debt. Afterwards went to Ireland, where he died. He wrote a book called "The Great Mysterie of Godliness, opened by way of Antidote against the Great Mysterie of Iniquity now awork in the Romish Church."

The alternate patronage is with the Dean and Chapter of St. Paul's and the Provost and Fellows of Eton College.

St. Pancras, Soper Lane.

This church, first erected in the twelfth century, stood in Pancras Lane and Queen Street, or as the latter was called, Soper Lane. The present churchyard points the spot. It is but a short distance from that of St. Benet Shereog in the same lane. The church was also at the corner of a small lane called Needles Lane, but this was not a thoroughfare.

The building was small, with a handsome porch, steeple and tower containing five bells.

There was a chapel in the north side of the church dedicated to the Holy Virgin, a chantry having been founded in it, 1353, by John de Causton (Mercer). There was also an Altar of Our Lady. Margaret Reynolds, who had given £68 towards rebuilding the north wall of the church, left money for a Mass to be said daily at this Altar.

In the same year, Roger, Bishop of Waterford, granted forty days pardon to those who offered for this church and prayed for the welfare of the kingdom.

1374.—William, Archbishop of Canterbury, granted an indulgence of forty days to all those truly penitent and confessed who should contribute to the support of the bell called "Le Clok," in the tower of the parish church of St. Pancras.

Richard, Bishop of Bifancon, also issued a pardon of forty days to those pious persons who gave oblations to God and the church of St. Pancras, for the support of the structure, books, and ornaments, and who also would in charity pray for the prosperity of the church.

Henry Deyner (Ironmonger) left money for the maintenance of the clock.

1375.—John Biernes (Alderman, Mayor 1370), desired to be buried in the church, near the tomb of Christina (his wife).

1419.—John Haddele (Grocer) left a bequest to Sir John Wykyngstone, the Rector, in aid of maintaining the church clock.

1427.—John Everard left money for the same purpose.

This church must have held an important position in the old city, for we read that on the 23rd June, 1561: "Gilbert, Bishop of Bath and Wells, by license from the Archbishop, ordained six deacons in the church of St. Pancras, belonging to the deanery of the church of the Arches, and on the 20th July the same Bishop ordained two deacons and four priests."

1617.—Thomas Chapman, a wealthy member of the congregation, presented to the church a monument bearing the figure of "that our famous Queen Elisabeth."

The following was the inscription:

"To the most happy, blessed, and precious memory of the late famous and never-to-be-forgotten Monarch, Queen Elisabeth, the Restorer of our Religion, a tender nursing Mother of the Church of God, a powerful Protector (under Almighty God) of her own Dominions, a ready Helper of her neighbouring Princes, a hearty and unfeigned Lover and beloved of her subjects, who lived gloriously full of days, and whom the Eternal Jehovah blessed with the longest life of any Prince of England since the Conquest. By way of due Thankfulness to the most Holy Sacred and Individual Trinity, and her ever-honoured Royal Virtues, this Memorial of hers was here erected, set up and consecrated, the 17th November, 1617."

In the same year a son of this gentleman built at his own cost a porch. He also left two pounds for a dinner for the parson and churchwardens with such relatives of Mr. Chapman as might be in town on the same day as that on which the dinner was given; two pounds twelve shillings for sweeping the pulpit at Paul's Cross once a week; one pound for two lanthorns with candles to be hung up in

Soper Lane; twenty shillings for teaching scholars of the name of Chapman at Barley, in Herts.

On a monument in the north wall of the choir was this inscription:

"Here underlyeth buried James Huyish, Citizen and Grocer, London, third son of John Huyish, of Beaufort, in the County of Somerset, Esq., which James had to his first wife Margaret Bouchier, by whom he had issue eleven children, and to his second wife, Mary Moffatt, by whom he had issue eighteen children. He died on the 20th day of August, An. Dom. 1590."

The following were buried in the church: John Barnes (Mercer), Mayor, 1370. He gave a chest with three locks and one thousand marks to be lent to young men on security. He was also one of the founders of the church of St. Thomas-the-Apostle.

John Hadley (Grocer), Mayor, 1379.

John Stokton (Mercer), Mayor, 1470. He was one of the twelve Aldermen who was knighted by Edward IV. on the field, as a reward for suppressing the insurrection of Falconbridge.

Richard Gardener, Mayor, 1478.

Stow relates: "That in this church do lie the remains of Robert Packington, merchant, slain with a gun as he was going to Morrow-Mass from his house in Chepe to St. Thomas of Acons, 1536."

In Hale's Chronicle, ed. 1548, fo. 231, this circumstance is more fully recited:

"In this yere [November, 1536], one Robert Packynton, Mercer of London, a man of good substance, and yet not so riche as honest and wyse, this man dwelled in Cheapside, at the sign of the "Legg," and used daily at foure of the clocke, winter and summer, to rise and go to Masse at a churche then called St. Thomas of Acres, but now named the Mercers' Chapel, and one mornyng, emong all other beying a greate mistie mornyng, such as hath seldome be seene, even as he was crossyng the strete from his house to the churche, he was sodenly murdered with a gonne, whiche of the neighbers was playnly herd, and by a great nombre of labourers at the same tyme standyng at Soper Lane, and he was both sene to go forth of his house, and also the clap of the gonne was hard, but the dede doer was never espied or known. Many were suspected but none could be found fauty; howbeit, it is true that forasmuch as he was knowen to be a man of great courage, and one that could both speke and also could be harde; and

that the same tyme he was one of the burgesses of the parliament for the Citye of London, and had talked somewhat against the covetousnesse and crueltee of the clergie, he was had in contempte with them, and therefore mooste lykely by one of them was shamefully murdered as you perceive that Master Honne was in the sixth year of the reign of this Kyng."

On boards fixed in the porch were written the names of benefactors to the parish.

We read that when an occasional service was held in the evening, "the church was lighted with candles, and the rich folk brought with them their male servants with staves to beat off the rogues as they returned from church on dark nights, and torches were made use of. The journey to and fro was often one full of adventure, if not risk."

1382.—William Islip was "Parson." Stow mentions a monument to his memory in the old church of St. Dunstan-in-the-East. William Islip was a relation of Simon Islip, Archbishop of Canterbury, to whom the patronage of St. Pancras was conveyed the 24th April, 1365, by the Prior and Chaplain of Christ Church, Canterbury. The grant, which is in Latin, includes in the transfer of patronage the churches of St. Pancras and All Hallows, Bread Street.

The alternate patronage still belongs to the Archbishop of Canterbury and the Grocers Company.

William Sawtre was "Parson" of this church 1399, the living being in the gift of the Prior and Canons of St. Mary Overie, Southwark. He was one of the first victims of the Act passed in the reign of Henry IV. for dealing with heretics. On the 12th February, 1401, he was summoned by Archbishop Arundel to appear before the Convocation at St. Paul's, the following charges being made against him—"Refusing to adore the true Cross save as a 'symbol by vicarious adoration'; with maintaining that priests might omit the repetition of the 'hours' for more important duties, such as preaching; that the money expended in pilgrimages for the attainment of any temporal good might be more profitably distributed to the poor; that men were more worthy of adoration than angels, and that the Bread of the Eucharist after consecration, though it was the Bread of Life, remained bread." Sawtre was burnt at Smithfield, 10th March, 1401.

Foxe, in his "Book of Martyrs," says: "As King Henry IV. was the first of all English kings that begun the unmerciful burning of

Christ's saints for standing against the Pope, so was this William Sawtre the true and faithfull martyr of Christ, the first of all them in Wicklyffe's time, which I find to be burned in the reigne of the aforesaid King, which was in the yeare of our Lord 1401."

The decree of Henry IV. ordering the burning of Sawtre is dated at Westminster, February 26th, 1401.

Rectors.

Henry de Elmynstone, 1312. John Wykington, 1403-1413. Richard, 1416; died 1450. John Kyrkeby, Prebendary of St. Paul's, 1448. Thomas Bromhall, 1452; resigned 1459. John Rumpayne, 1508-1539.

Henry Bedell, 1561-1568; also Rector of Christ Church, Newgate Street, and St. Stephen, Walbrook; died 1576.

Francis Purefoy, 1568; Rector of Horncastle, Lincolnshire, 1585.

Richard Turnbull, Corpus Christi College, 1582; died 1593.

George Walker, "Parson," 1540, was charged with preaching against confession, holy water, praying for saints, purgatory. He was also presented, suspended, and committed before the Ordinary for certain books. He was also curate of All Hallows-the-Less.

Thomas Mountain, 1558; was Rector of St. Michael Royal, 1550; sent to the Marshalsea Prison by Bishop Gardner, 1553. Soon after this he went to Antwerp. On his return was presented to St. Pancras, which he resigned 1561. He compiled a "Relation of the Troubles he underwent for the sake of Religion," 1553.

Abraham Lambe, 1593. He wrote a tract, entitled "A Memoriall, &c., of Mr. William Lambe, Esquier"; also "An Epitaph, or Funerall Inscription, upon the Godlie Life and Death of the Right Worshipfull Maister, William Lambe, Esquier, Founder of the New Conduit in Holborne, deceased the 21st April, 1580."

Abraham Fleming; died 1607. He was the earliest translator into English of the "Bucolics and Georgics of Virgil."

Gerrard Ecop, 1636. In 1649 the living was sequestered, and another Rector, by Order of Parliament, was put in his place. Walker says "that he was plundered, forced to fly, his wife and children turned out of doors."

Christopher Goade was chosen lecturer, 1644, to preach on Sunday

afternoons, " £50 to be collected annually to pay him." It is recorded that Mr. Ecop, the Rector, objected to this appointment. A short time after Mr. Goade was appointed Rector, but soon after " was turned out of office " for refusing to preach at some particular request of the parishioners.

Joshua Sprigg, New Inn Hall, Oxford, 1650; also preacher at St. Mary Aldermary; buried at Crayford, 1684.

George Cockayn, Sidney Sussex College, Cambridge, was a celebrated minister of this church, and a strong Puritan. The year of his appointment is not clear, but in 1646 he wrote himself " minister of Pancras, Soper Lane." During his incumbency the church had an increasing and fashionable congregation. One of these was Sir Balstrode Whitelocke, one of the Lord Commissioners of the Great Seal. Under the ministration of Mr. Cockayn it is related " that the service of the church was strictly Independent. No use was made of the Prayer Book, but the minister prayed extempore. The Psalms were sung by the congregation, and the sermon occupied the chief portion of the service." In 1648, at the age of twenty-nine, he was chosen to preach before the House of Commons at St. Margaret's Church. The service, we are told, lasted between three and four hours. In January, 1658, he preached a funeral sermon at St. Stephen's, Walbrook, on Colonel William Underwood, an Alderman of the City. In consequence of the Act of Uniformity he resigned the living, but it is said " he preached in several City churches under the pastoral care of his friends, where he was always welcome." Died 1691, aged seventy-two.

Nicholas Lockier, Fellow of Eton College, " Preacher," 1662.

Samuel Dillingham, 1662.

Among the records of the parish are the following:

" A copy of the charge given to this parish anno 1555, October 30th.

" To make up the Altars by November 8th.

" To make up the rood loft with the rood Mary and John of five feet long by Candlemas

" To bring in a bill of presentment to Mr. Warrington within fourteen days, containing the names of the spoilers of the church, and who have any of the church goods, and the names of them that come not to the church, or receive not

the Sacrament there, and of those that do come and use themselves there irreverently."

May 30th, 1641.—The Vestry assembled in order "to subscribe the protestation of their abhorrence to restore the Roman Catholics and their determination to maintain the Protestant religion."

15th October, 1641.—The Vestry resolved to remove a picture which was either hung or painted upon the wall over the font, all inscriptions on grave stones tending to superstition, all the crosses on the walls, and that on the candlestick for the pulpit, the initials "I.H.S." the word Christ by the commandments, and the statues in the church porch. "A silver flagon lately given by Mrs. Wightman, and which had the initials 'I.H.S.' engraved upon it. This idolatrous, Jesuitical, and superstitious mark" was to be rubbed off.

The parish registers date from 1538.

St. Peter, Paul's Wharf.

This was a small church standing in Upper Thames Street at the corner of Benet's Hill. The foundation was ancient, as it is stated that in 1181 it belonged to the Canons of St. Paul's, who received a rent of 12d. from Rudulphus, the priest.

There were no monuments.

It was repaired at the cost of the parishioners 1655, and a "fair table of the commandments placed in the chancel, 1619."

On the wall of the old churchyard is inscribed:

Before ye late dreadfull Fyer
this was ye Parish Church
of St. Peter's, Paul's Wharfe.
Demolished September, 1666.
and was erected
for A Church Yarde
Anno Domini, 1675.

This Stone was new Fac'd and Letter'd,
The Wall and Iron Pallisades erected.
Mr. Boxall Tarver
Mr. William Holme } Churchwardens.
Anno Domini 1779.

Evelyn, in his "Diary," says:

"March 25th, 1649.—I heard the Common Prayer [a rare thing in those days] in St. Peter's at Paul's Wharf."

"During the time of Oliver Cromwell, in this church was continued without interruption the Liturgy of the Church of England and the dispensation of the Sacraments. Many of the nobility resorted here at this time."

Newcourt relates that "the galleries for their accommodation were richly hung with Turkey carpets, &c."

Rectors.

Hugh de Mavary, 1315. Robert de Kyrkeby, 1366-1389. John Spicer, 1397-1407. John Dowell, 1429-1434. John Horsfell, 1572-1587. James Barley, 1626.

Edward Maubury, Trinity College, Cambridge, 1632; sequestered by the Westminster Assembly of Divines, 1645.

Andrew Geare, born 1622; "Minister," 1651. He held the living for six years, removing then to Woburn, Beds. Some time after he was a minister at Dartmouth, where he died, 1662.

The patronage belongs to the Dean and Chapter of St. Paul's.

St. Peter, Westcheap.

This church stood on the site of the present churchyard, at the end of Wood Street, Cheapside. In ancient records it is named in a variety of ways: "St. Peter at the Cross in Chepe"; "St. Peter, Cheap"; "St. Peter le Chepe"; "St. Peter de Woode Streete" (and Newcourt says) "*Ecclesia S. Petri de West Chepe.*"

The patronage anciently belonged to the Abbot and Convent of St. Albans, who retained it until the dissolution of religious houses, when Henry VIII. granted it to Lord Wriothesly, from whom it passed through the Montagu family to the Dukes of Buccleugh, with whom the alternate presentation still remains, together with the Bishop of London.

1285.—Falk de Wagefeurd (Vintner) left a house in the parish for the maintenance of a chantry in the church.

Nicholas de Coffren, 1300, directed his house to be sold, the proceeds to be devoted to the maintenance of three chaplains to celebrate in the churches of St. Peter, St. Bartholomew-the-Less, and St. Mary de Colechurch.

1311.—William de Winton left the residue of his estate to maintain a chaplain in the parish church.

1341.—Peter de Coffren directed his body to be buried in the church before the rood.

1348.—Simon de Bockyng, Citizen and Goldsmith, left the tenement, which he inhabited in Wood Street, "for ever to the alms of the Goldsmithery of London for his soul, finding a chaplain to celebrate Divine Service in the church of St. Peter, by the view of the Wardens of the Goldsmithery of London."

The Rev. W. Sparrow Simpson, formerly Rector of the united parishes, read before the London and Middlesex Archæological Society a most interesting and exhaustive paper on the ancient records of the parish. It is from this paper that much of the following information is taken.

Soon after his presentation to the Rectory, he says:

"My curiosity was much excited by finding in the tower of St. Matthew's Church, Friday Street, a large oak chest. It was locked, and the keys were nowhere to be found. According to the testimony of the sexton, it had certainly not been opened for twenty years, and perhaps not for a much longer period. With the help of the locksmith, however, I was soon master of its contents, and had the satisfaction of drawing out one by one a Black Letter Prayer Book of 1662, a folio of the Homilies, and vestry minute books, ranging from 1574 to 1713."

From incidental notices scattered through the register of burials, Mr. Simpson is able in a great measure to reconstruct the ground plan of the ancient church. "It had a nave, two aisles and chancel, with north and south chapels; a vestry, to which access was gained from the north chapel by some steps. It was duly furnished with screens separating the chancel from the nave and aisles, with a poor man's box, an hour glass, with women's pews on the north side of the nave, a reader's pew, a gallery 'for the maydens' of the parish, the stairs of which were at the north-west angle of the church."

The "masters" of the parish sat at the east end of the south aisle.

7th February, 1434.—Three altars were dedicated, one on the north side, to the Blessed Virgin Mary, a second, on the south side, to St. Dunstan, a third in the nave near the entrance of St. Dunstan's Chapel, in honour of the Holy Cross. At this last-named Altar a chaplain of the Brothers of the Holy Cross celebrated Mass every morning.

One of the chief relics of the church was a "pece of the Cross of Chryste."

In 24 Henry VIII. the chaplain received "for his wages one hole yere vj£ xiis. iiijd."

Thomas Wood, Goldsmith and Sheriff, 1491, was a great benefactor to the church.

The nave roof is said to have been supported by figures of wood men, to commemorate his generous gift.

In 1431 we find that this church possessed two child's copes for St. Nicholas (the Boy Bishop), one mitre, one tunicle, one chasuble, and "a croune for the Bysshope."

The Goldsmiths Company agreed to keep on the 18th April, 1509, which was their election day, the obits of Alderman Thomas Woode and Robert Bolder on the 2nd August ensuing, with Mass on the morrow, also a dinner.*

There were three monumental brasses. In the "south ile was the grave stone of William Perryn, having iiij pictures of brasse upon the stone."

1602.—The registers speak of "a greate stone that hath the crosse of brasse in it in the middest of the middle ile"; and, in 1637, mention is made of a "brasse image under the communion table."

1555-6, we learn from the accounts that "a New Rood with Mary and John" is purchased, and in the following year an image of the patron saint.

1558-9.—"xxd. is paid for taking down the Rood and for other work."

By the last will of Sir John Shaw, Knt., Alderman, Citizen, and Goldsmith, made the 26th day of December, 1503, he desired his executors to "performe and fulfill the last will of myn uncle, Sir Edmonde Shaw, Knyght, concerning the contynuance of dayly s'vyce to be songe

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* Herbert's "History of the Livery Companies."

and done w'yn the parish church of St. Peter in Chepe, London, if it canne reasonably be brow'ht aboote. And also wh. the same bondis and goodys I wyll that my saide executo's shall cause ye saide churche of Saint Peter to be bylded and made wh. a flatte roofe. And also the stepull there to be made up in gode and convenient manr."

Sir John Shaw seems to have been a great benefactor to the church and clergy, for in his will he makes mention of "my tenement in the paroche of Seint Peter in West Chepe of London, wherein Maister Chaunterelle, p'son of the same churche, dwellyth."

The church possessed a chantry founded by Nicholas de Farndon, Goldsmith, 1361. This person was evidently a man of note. From him the Ward of Farringdon takes its name. He was four times Mayor. This chantry was dedicated to the Altar of the Blessed Virgin "in the south part or chappelle of the same church." The surplus was to be given in aid of the work of the church. The chantry was to be "served by a cou'nable and honest chapelyn for the soule of Nich's Farenden in the saide churche of Seynt Peter in West Chepe of London divynely to synge." "The for s'd chapelyn" is not "to defyle or willingly any grevouse trespas do, or be overcome of customable dronke, or be rebel or contu'mous ageynst the p'son of the said churche." The document from which this is quoted then proceeds to assign him "x marc in the name of his wages and salarye . . . . yearly for ev'rmore, atte said iiij termes of the yere by even porcions." A mark is 13s. 4d. The chaplain's salary of ten marks would therefore amount to £6 13s. 4d.

The rector and churchwardens were patrons of the chantry.

Farringdon was Warden of the Goldsmiths Company 1338 and 1352. He was buried in the church, and left out of his lands in the parish 4s. to maintain a light "to be burning before Our Lady there for ever."

The volume from which these extracts are taken contains a copy of the will, dated 1470, of "Robarde Botiler, citysen and goldsmith of London," who was buried in St. Dunstan's Chapel in the church of St. Peter. He bequeaths "to ye hy auter of ye saide chirche [of St. Peter] so that ye p'son of the same chirche pray for my sowle, xxs."

The diary of Henry Machyn contains the following:

"1554.—The ij day of November was bered at Sant Peter in Chepe one Master Pickeryng with ij whyte branchys and viii torchys, iiij

grate tapers, and he gayffe unto xij (pore men) xij gownes that dyd bere them and eldyd the . . . . . divers morners and the felowshype of the . . . . . and the morow the masse of requiem."

"1557.—The v day of Juin was bered in Sant Peter's in Chepe Master Tylwith, Goldsmyth, with mony morners and with ij whyt branchys and xij stayffes, torchys, and the xij pore men had gownes of mantyll frysse and iiij grate tapers and ye mas was kepth on Wysson Monday, and after there was a gratt diner."

1570.—The following occurs in the register: "The L'die Mayre's wyffe to the Right Honourable Lorde Maior then of this cittie, Alexander Avenon, was buried in this p'she in the quere upon the sowthe syde there'f neere unto the towe pyllars of the same syd in the vawte of brycke contayning viij fowt in length and towe fowte and a half of brea'th, with three staers at the hede there'f the xvi daye of Julye. This vawte of brick was fyrst mayde for the Lady Mundye, layte wyffe to Sir John Mundye, sum tyme Lord Mayre of this cittie, and she was the fyrst that ever was bered in this vawte."

One more extract from Henry Machyn's diary is worth quoting. He says:

"1556-7.—On the 23rd March was a grand procession with the crafts and their liveries, trompettes blohing with oder instruments with grete joye and plesur, and great shutyng of gones at the Tower, and the waytes plahyng on Sant Peter's in Chepe."

A monument to Augustine Hine (Clothworker), Alderman and Sheriff, 1554, had these lines:

"God grant us all such race to run
To end in Christ, as they have done."

The following were buried in the church:

William Rees, Sheriff, 1429.

Sir John Maunde (Goldsmith), Knt., Mayor 1527.

William Dayne, Alderman, and Margaret, his wife, 1529.

Thomas Knowles, twice Lord Mayor.

Sir Alexander Avenon, Sheriff, 1561; Mayor 1570; eight times Master of the Ironmongers' Company. He kept his Mayoralty at a house in the parish of All Hallows, Bread Street. Died 1580.

It was at this church, on the 14th January, 1559, that Queen Elizabeth, on one of her royal progresses through the City, stopped in

order that a Bible in English should be presented to her at the door of the church.

The building was repaired at the cost of the parishioners in 1616, at a charge of £341.

Rectors.

William de Stenham, 1302; presented by Edward I.

The next is recorded in the following words:

"1306.—Thomas de Wynton, *clericus, presentatus ad ecclesiam Sancti Petri de Wood Street, London, nostri diocese vacante per Religiosum verum Adam de Sancto Albano ipsius ecclesial patronum sexto die Martii fuit admissus at Rector institutum canonice in eadem.*"

William de Kelm, 1349—1364; presented by Edward III.

John Joye de Ledbury, 1372—1392. Richard Kesteven, 1408—1419. Robert Wright, 1433—1460. John Alcock, 1462—1491. John Chaundell, B.D., 1491; died 1509. William Robinson, 1509—1516.

William Bobyn, 1516-1529; Prebendary of St. Paul's; Archdeacon of Winchester.

Thomas Goodrich, Fellow of Jesus College, Cambridge; presented by Cardinal Wolsey, 1529; Canon of Westminster. He was appointed as one of the syndics to convey an answer from the University of Cambridge to the King concerning his marriage with Catherine of Arragon, and from his readiness to oblige the King in that business was recommended to royal favor and made one of the chaplains. Was Lord High Chancellor, 1531; Bishop of Ely, 1534. He was a zealous promoter of the Reformation, and sent a mandate to all the clergy of his diocese with orders to erase the name of the Pope from all their books, and to publish in all their churches that the Pope had no further authority in these realms. He was a strong adherent of Cranmer, and took some part in writing the "Godly and Pious Institution of a Christian," as well as taking a large share in the compilation of our English Prayer Book. On the death of Edward VI., he supported Lady Jane Grey, in consequence was attainted as a traitor; but his great piety induced Mary to pardon him. He died 1554, and was buried in his cathedral, where there is a brass with his figure in ecclesiastical habit with the great seal. Burnet says: "He was a secular spirited, busy man, and had given himself up wholly to factions and intrigues of State, so that, although his opinions had

always leaned to the Reformation, it is no wonder if a man so tempered would prefer the keeping of his bishopric before the discharge of his conscience." ("History of the Reformation").

Richard Gwent, Prebendary of St. Paul's, 1534; died in the same year.

John Gwynnett, 1543.

Edward Simpson, Peterhouse, Cambridge, 1571; Rector of St. Dunstan-in-the-East, 1574.

Richard Judson, Trinity College, Cambridge, 1585—1615.

Daniel Vichiere, 1615-1647. "Died with grief not long after his sequestration."

Dr. Roger Drake, 1653, Pembroke College, Cambridge. "A rigid Presbyterian," he resigned the living on the passing of the Act of Uniformity, 1662. Was one of the Commissioners at the Savoy Conference, and occasionally preached at the "Morning Exercises" at St. Giles-in-the-Fields, and at St. Giles, Cripplegate. Baxter says "he was a wonder of humility and sincerity." Dr. Annesly says "That his writings will be esteemed, while there are books in the world, for the stream of piety and learning that runs through his 'Sacred Chronology.'" He was the author of "Sacred Chronologie drawn by Scripture Evidence during that vast body of time from the Creation of the world to the Passion of our Blessed Saviour, by the help of which alone sundry difficult places of Scripture are unfolded. 4to." London, 1648." He died at Stepney, where he had for some time lived, 1649.

Thomas Brook was for a short time "Preacher." Mr. Calamy says "He was a very affecting preacher and useful to many." Died 1680.

George Woodward, Magdalene Hall, Oxford, 1665. After the destruction of the church the living of East Mersey was given him, where he died 1667.

This church seems to have suffered much loss in the confusion caused by the Great Fire, the churchwardens reporting, 1693, "We have no parsonage house, nor any glebe belonging to our minister."

St. Thomas the Apostle and Martyr.

This church was of great antiquity. We find that as early as 1181 the patronage of the living belonged to the Canons of St. Paul's, with whom it still remains. It stood on the north side of Great St. Thomas Apostle, or, as it was anciently called, Wringwren Lane, and was repaired by the parishioners at a cost of £300.

In the parish stood a building called "La Real," or "La Riole." In 1331 Edward III. granted "La Real" to his consort Phillipa for the term of her life that it might be used as a depository for her wardrobe. It was here, Froissart tells us, that Joan of Kent, the mother of Richard II., took refuge during Wat Tyler's rebellion, when forced to fly from the Tower of London. It was this building, no doubt, that gave rise to the name of "Tower Royal" in this parish.

There were no monuments of antiquity except some arms in one of the windows, which were supposed to be those of John Burnets (Mercer), Mayor 1371, who built a great part of the church. He also gave a chest with three locks and keys containing a thousand marks to be lent to young men on sufficient "pawne."

Another benefactor was Sir William Littlesbury, Mayor, *alias* Horn, this name being given him by Edward IV., as he was a good player upon that instrument. He was a Salter and Merchant of the Staple; was buried in the church. He left by his will money to change the bells for four "good new ones of sound and tune." This bequest was never carried out. His house in Bread Street, with garden, he gave to the Salters Company, they to find a priest for the church and pay him annually £6 13s. 4d. He was buried in the church 1487.

1285.—Roger de Chaundler left his seven shops, near the church of St. Thomas, to be sold.

1329.—Rosina de Burford left her houses for the maintenance, for a term of twenty years, of chantries in the new chapel which she had built on the south side of the church.

1336.—Roger atte Vyne left a bequest to the rector, clerks and chaplain of St. Thomas for a knell to be tolled on the eve of his anniversary, for keeping his obit, and for the maintenance of a perpetual chantry.

In 1360 is mentioned, in connection with the church, "The Wardens and Fraternity of St. Eligius."

Robert Westmall desired to be buried before the Altar of St. Eligius (Bishop and Confessor).

1576.—Margaret Dane left £2000 for (amongst other things) providing fuel for the poor of the twenty-four Wards of the City.

From the history of the Merchant Taylors Company, we find that Sir Thomas White, who was Master of this Company, probably 1535, and Lord Mayor 1553-4, lived in Size Lane in this parish. The churchwardens' accounts show that "Thomas White and Avice, his wife, took a lease of the garden and garden plot in the parish of St. Thomas Apostle, with all the brick walls compassing the same, except and reserving to the Rector (the lessor) the door within the brick wall over against his parsonage door, with liberty for the Rector and his friends to walk in the said garden and to take erbys for his commodation, without waste or destruction, from Lady Day next coming for twenty-six years at the yearly rent of 20s. by half-yearly payments." *

William Bromwell, Mercer, left to Jonan, his wife, a tenement and a piece of void land in the parish, the remainder to the parson and churchwardens of St. Thomas. The churchwardens to find yearly the Paschal light of the said parish church, so that all the parishioners may be discharged of contributing to the same; they are also to provide tapers at Christmas to stand in the great candlesticks before the High Altar, there to burn before the Sacrament on festival days, as of old time had been accustomed.

The mission is given to the churchwardens to build upon the piece of void land mentioned.

Under the Communion table was a tablet with the following inscription:

"Here lyes interred the body of Mr. John Foy, Citizen and Merchant Taylor of London, who departed this life the First of December, 1625, and left issue four sons. He lived and died in the true faith of Jesus Christ, which he hath amply expressed in a worthy annual contribution towards the poor of this parish."

There were five epitaphs in Greek and Latin to "Katharine Killigrew"; also a monument to John Martin, Sheriff, 1533.

Edmund Allen, an "ancient, eminent protestant divine," Bishop-elect of Rochester, was on the 30th August, 1559, buried in this

* "History of the Merchant Taylors Company."—Clode.

church, "a few clerks attending, and his funeral sermon preached by Mr. Huntingdon, the preacher." Mr. Allen had a wife and eight children.

Thirteen parishioners were, in 1541, "presented" and put up by the Inquisition for giving small reverence at the Sacring of the Mass.

Rectors.

Sir William de Sleford, 1365. William Champneys (Baker), left to this Rector the residue of his goods and chattels for pious uses.

Robert Goodall, 1418-1446.

Richard Howell, 1446-1462. To this Rector is left a tenement in the parish of Holy Trinity for pious uses.

Richard Dean, 1536.

Nicholas Wilson, Corpus Christi, Cambridge, 1508; was also Vicar of Thaxted, Essex; Confessor to Henry VIII.; Archdeacon of Oxford, 1528; was committed to the Tower, 1534; for refusing to take the oath relative to the supremacy and succession of the Crown, where he remained two years. The benefice being declared void, he was at length brought to swear, and so escaped for the time, "but it was but a dissembling of the matter." Sent again to the Tower, 1540, for giving alms to persons who denied the King's supremacy; died 1548. He was the author of a book printed a Paris against the divine right of Henry VIII.

Richard Alison, 1591; died 1612. Cæsar Walpole, 1612; died 1617.

William Cooper, 1636. Walker says: "That he was dispossessed of the living 1643, at which time he was plundered and sent prisoner to Leeds Castle, Kent, where he died of grief."

John Romany, 1658; died 1666.

Thomas Cartwright, D.D., Magdalene Hall, Oxford, 1659; was also preacher at St. Mary Magdalene, Fish Street; Prebendary of St. Paul's, 1677; Dean of Ripon, 1686; Bishop of Chester. He received this appointment for boldly asserting in one of his sermons that the King's promises to Parliament were not binding upon him. He accompanied James II. to Ireland after his abdication, where he died 1689, and was sumptuously interred in the choir of Christ Church, Dublin.

The following is the title of the register book of this parish. The contents of the book have been carefully transcribed and published by the Harleian Society, 1881.

A few extracts from it are here given:

"The Booke of the Christenings, Marriages, and Burials (within the parish of), St. Thomas (the Apostle), in the first yere of the most happy raigne of our sov'aigne Lady Elizabeth, Queen of England, Ffrance and Ireland, defender of the faith (&c.), according to the constitution of the Church of England, made in that behalf. This Booke being made anno 1598. Thomas Millne and Richard Powell being then churchwardens of the same p'ish of *St. Thomas Apostle.* London. Baptisms."

1629, March 19.—"Susanna, the daughter of a wandering woman brought into this parish by St. Antholin's watch."

1632, January 29.—"Peter, the son of a wandering woman, being St. Peter's day."

1658 (no date).—"A female of Alice Hodgson (as is supposed) of Francis Savage, was stillborn, 14th December."

The baptisms from 1680 to 1704 were probably entered in the register of St. Mary Aldermary, but if not the volume containing them is hopelessly lost.

Thomas Romayn, Mayor, 1379, was buried in the church with Julia, his wife.

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A History

Of the Old Meeting Houses which have existed within the City of London, during the last Two Centuries;

With a short account of those who have ministered in them.

J. G. W.
1900.

THERE is no doubt that during the seventeenth and eighteenth centuries many more meeting houses existed in the old City than those mentioned in the following pages, but it is only in some instances through passing allusions that any particulars as to their existence can be obtained.

It is intended in this small work to give—as far as can be ascertained—a short history of these most interesting old buildings, and at the same time, a short account of the good and worthy men who, from time to time, filled the pulpits, fulfilling their duties nobly and well in times when to declare oneself openly a Christian required no small degree of courage, fortitude, and grace.

The large number of meeting houses in the City at this period is referred to in a petition by the Court of Common Council as follows:

"The Humble Petition of the Lord Mayor, Aldermen, and Commons of the City of London in Common Council assembled: concerning Church government. Presented to the House of Peers upon Friday, 16th January, 1645(6)."

This petition "sheweth, that in November last the Petitioners

made it their humble request to this Honourable House that Church Government might be settled; and are most humbly thankful for your favourable interpretation thereof: that private meetings, especially on the Lord's Day—of which there are at least eleven in one parish—are multiplied; whereby the Public Congregations' ordinances and Godly orthodox Ministers are very much neglected and condemned, as if they were anti-Christian. And by reason of such meetings, and the preaching of women and ignorant persons; superstition, heresy, schism, and profaneness are much increased.

"That the Petitioners are informed that divers persons have an intention to petition this Honorable House for a Toleration of such doctrines as are against our Covenant, under the notion of 'Liberty of Conscience.'

"The Petitioners therefore, having no power of themselves to suppress or overcome these growing evils, do according to their Covenant reveal and make known the same to this Honourable House, and for timely presenting and removal thereof, do humbly pray that the premises may be taken into your most serious consideration."

In 1586, John Greenwood was arrested for reading the Scriptures to twenty-one persons, at the house of Henry Martin, in the parish of St. Andrew-by-the-Wardrobe.

In January, 1641, we read of a celebrated Brownist pastor in the following lines:

"And at the 'Nag's Head,' near to Coleman Street,
A most pius crew of brethren there did meet,
When their devotions was so pure and ample,
To turn a sinful tavern to a temple.

* * * *

A worthy brother gave the text, and then
The cobbler How his preach most straight began,
Extem'ry without any meditation,
But only by the Spirit's revelation.
He went through stitch, now hither and now thither;
And took great pains to draw both ends together,
For (like a man inspired from Amsterdam)
He scorned—*ne sutor ultra crepidam*—
His text he clouted, and his sermons welted
His audience with devotion nearly melted."

Also, on the 12th November, 1645, eighty Anabaptists met at a house in Bishopsgate Street, many of them belonging "to the church of one Barber," when five new members were received.

A large number of the meeting houses in the City belonged either to the Independents, Presbyterians, or Baptists. The Independents first formed themselves into a church, about the year 1592, at the house of Mr. Fox, in Nicholas Lane, as will be seen by the following extract.

Strype, in his annals, mentions the case of Daniel Buch, a scrivener, who, in 1593, was examined before some of the Queen's justices as to his religious opinions and doings. This gentleman refused to take any other oath "than to protest before God that all his sayings were true." Being asked who was his parson, he replied "that Mr. Francis Johnson was chosen pastor, and Mr. Greenwood doctor, and Bowman and Lee deacons, and Stuchley and George Keniston, apothecary, were chosen elders, in the house of one Fox, in St. Nicholas Lane, all in one day by their congregation, or at Mr. Bilson's house in Creechurch, he could not remember which. And that the sacrament of baptism, as he called it, was delivered there to the number of seven persons by Johnson, and that he took water and washed the faces of them that were baptized."

The following is the title of a book published by the Independent Church soon after its formation:

"Anno Domini 1616. A Confession and Protestation of the Faith of Certain Christians in England, holding it necessary to observe and keep all Christ's true Substantial Ordinances for His Church Visible and Political. That is, Indued with Power of Outward and Spiritual Government, under the Gospel, though the same do differ from the Common Order of the Land. Published for the Clearing of the said Christians from the Slander of Schism and Novelty, and also of Separation and Undutifulness to the Magistrate, which their rash adversaries do falsely cast upon them; also an Humble Petition to the King's Majesty for Toleration therein. Colos. 2, 4, Psalm 116, 9, 10.—16 mo."

There is no imprint, and the book is not paged, but pages 69.

The following is the title of another work published in 1646: "The Schismatick Sifted, or the Picture of the Independents Freshly and Fairly Wash'd over again, wherein the Sectaries of these

Times (I mean the principal Seducers to that dangerous and subtile Schisme of Independency) are with their own proper Pensils and Self-mixed Colours most likely set forth to be a generation of notorious Dissemblers and sly Deceivers collectors (for the most part) under their own Hands in Print for the more fair and full satisfaction and undeceiving of moderate and much-misled Christians, especially by the outward appearance of their Piety of Life, and a Pretence of their Preaching sound Doctrine. By John Vicars, London. Printed for Nathaniel Webb and William Grumham, at the Grey Hound, in Paul's Churchyard, 1646."

This book bears the following dedication :

"To the Right Honourable and most worthy to be highly honoured Thomas Adams, Esquire, Lord Mayor of the most famous and renowned City of London. J. V. prayeth all increase of Gracious Honour now, and of Glorious Happiness hereafter."

The first Presbyterian Church was formed at Wandsworth on the 20th November, 1572, by Mr. Field, lecturer, of Wandsworth. Eleven elders were chosen, and their offices inscribed in a register entitled "The Orders of Wandsworth." This place was selected as being a retired spot, and but four miles from London.

On the 26th May, 1646, the Lord Mayor, Aldermen and Common Council presented a remonstrance to the parliament, in which among other things they requested that all private and separate congregations should be suppressed, that all sectaries refusing to conform to the public discipline might be proceeded against, and that none disaffected to the Presbyterian government might be admitted to any office of public trust. The Lords respectfully acknowledged the merits of the city, and gave the authorities thanks for this expression of their zeal, but the Commons were indignant at their assumption, and after a warm debate simply replied that they would take the remonstrance "into consideration at a convenient time." *

It will be seen from the following pages that on several occasions the civil magistrate was called upon to inflict penalties upon citizens on account of their religious belief. On this subject it is interesting to note what Judge Blakstone said. "The sin of schism is," he says, "as such by no means the object of temporal coercion and punishment. If, through weakness of intellect, through misdirected piety, through

* Price: *History of Nonconformity.*

perverseness and acerbity of temper, or (which is often the case) through a prospect of secular advantage in herding with a party, men quarrel with the ecclesiastical establishment, the civil magistrate has nothing to do with it, unless their tenets and practice are such as threaten ruin or disturbance to the State."

Walker, in his book, "The Sufferings of the Clergy," has the following:

"The pharisaical House of Commons voted on June 1st, 1649, for a day of thanksgiving to set off King Oliver's victory over the Levellers with the more lustre. The wise Lord Mayor and his brethren—in imitation—invited the Parliament, Council of State, the General, and his Officers, to a thanksgiving dinner. The 7th June, the thanksgiving was solemnized in the city. The Lord Mayor meeting the speaker, resigned to him, as formerly was used to the king, the Sword of State, as had been ordered by the House the day before, and received it again from him. And then the Mayor conducted them all to Christ Church, where the Commons, Council of State, General and his officers, together with the Mayor, Aldermen, and Common Council, etc., mocked God with their devotions, when Mr. Thomas Goodwin and Mr. Owen preached out of the politics to them. From thence they were conducted to a great dinner at Grocers' Hall, and entertained in the quality of a 'Free State.' They were all strongly guarded with soldiers, and every cook had an oath given to be true to them, which showed they had more of fear and guilt than of confidence and innocency within them. Great presents of plate given to His Excellency Fairfax, and to His Super-Excellency Cromwell, and to others, fit to be chronicled in Stowe's and Hollingshead's volumes amongst other solemn fooleries. Let it not be omitted that Hugh Peters, and many other saints, were too full of the creature—drunk."

Lathbury, in his "History of the English Episcopacy," thus writes: "Many of the sermons of the most eminent of the Presbyterian clergy during the war were not only stimulants to rebellion and bloodshed, but specimens of the wildest enthusiasm."

A Scotch clergyman of the same period thus addressed his Maker: "To be free with you, Lord, we have done many things for thee that never entered into thy noddle, and yet we are content that thou take all the glory."

Another, speaking of malignants, asks: "Lord, what wilt thou do with these malignants? I'll tell thee. E'en take them up by the heels and roast them in the chimney of hell. Lord, take the pestle of thy vengeance and the mortar, price of thy wrath, and make the brains of malignants a hodge-podge, but for thine own bairns, Lord, feed them with the prunes and raisins of thy promises, give them the boots of hope and the spurs of confidence."

In 1643, a Presbyterian minister asks in his prayer: "O Lord, when wilt thou take a chair and sit among the house of peers; when wilt thou vote among the Honourable Commons."

"We know, O Lord," said another, "that Abraham made a covenant, and Moses and David made a covenant, and our Saviour made a covenant, but thy Parliament's covenant is the greatest of all covenants."*

"On St. Bartholomew's Day, 24th August, 1662, was passed an Act of Parliament, usually known by the name of "The Act of Uniformity." Neal, in his "History of the Puritans," gives the following as the principal conditions of this Act:

"1.—The ordination, if they had not been Episcopally ordained before. 2.—A declaration of their unfeigned assent and consent to all and everything contained in the Book of Common Prayer, and administration of sacraments, and other rites and ceremonies of the Church of England, together with the Psalter and the form and manner of making, ordaining and consecrating of bishops, priests and deacons. 3.—To take the oath of canonical obedience. 4.—To abjure the solemn league and covenant which many conscientious ministers could not disentangle themselves from. 5.—To abjure the banefulness of taking arms against the king, or any commission by him on any pretence whatever."

To these conditions a large number of beneficed clergymen of the church, to the number of about 2,000, found themselves totally unable, conscientiously, to subscribe. In consequence of this, many seceded from the church and went into private life, others, to a considerable number, set up meeting houses of their own in various parts of the City, the districts around the City, and in various parts of the country. So far as the City is concerned, from this date commenced the birth of many of the meeting houses and chapels, which,

* Lathbury's *History of Episcopacy.*

for more than a century, continued to exist and flourish in the old City of London. Only about three of these now survive; the remainder have disappeared, but many of the spots on which they stood are well-known, while of many others not a vestige remains.

In the year 1670, the twenty-second year of Charles II., an Act was passed for suppressing conventicles. On the 15th June, public notice was given that the "places undermentioned, late made use of for conventicles and unlawful assemblies, are now, by His Majesty's particular command, in Council appointed, to be used every Lord's Day for the celebration of divine worship, and preaching the Word of God by approved orthodox ministers approved by the Bishop of London, to commence on the Sunday following, for the benefit of the inhabitants of the adjacent parishes respectively where parish churches were consumed by the late dreadful fire, viz.:

"In Fisher's Folly, in Bishopsgate Street, a convenient place, with two galleries, pews, and seats.

"In Hand Alley, in Bishopsgate Street, a large room properly built for a meeting house, with three galleries, thirty large pews, and many benches and forms, known by the name of Vincent's congregation.

"In St. Nicholas Lane, a large room with two galleries and thirty-nine forms.

"In Mugwell Street, Mr. Doolittle's meeting house, built of brick, with three galleries full of large pews below, with locks and keys to them, besides benches and forms.

"The Cockpit in Jewin Street, a meeting house with three galleries, many pews, forms, and benches.

"In Salisbury Court, four rooms opening into one another in the posession of John Ford, a schoolmaster.

"In New Street, Shoe Lane, four rooms opening into one another, with seventeen pews and divers benches in the posession of Mr. Turner."

By this act it was enacted that any person attending such meetings was to be fined five shillings for the first offence and ten shillings for the second; the preacher was to be fined twenty shillings for the first offence and forty shillings for the second, and the person in whose house the conventicle was held was subject to the same fines as the preacher.

Thomas Scott, the commentator, makes the following remark:

"Many of the Puritans," he says, "were factious, ambitious hypocrites, but I must think that the tree of liberty, sober and legitimate liberty, civil and religious, under the shadow of which, we in the Establishment, as well as others, repose in peace, and the fruit of which we gather, was planted by the Puritans and matured, if not by their blood, at least by their tears and sorrows. Yet it is the modern fashion to feed delightfully on the fruit, and then revile, if not curse, those who planted and watered it."*

"On the 10th January, 1703, the following proclamation appeared in the *London Gazette*:

"Whereas, Daniel Defoe, *alias* De Fooe, is charged with writing a seditious pamphlet entitled 'The Shortest Way with Dissenters.' He is a middle-sized, spare man, about forty years old, of a brown complexion, and dark-brown coloured hair, but wears a wig, a hooked nose, a sharp chin, grey eyes, and a large mole near his mouth, was born in London, and for many years was a hose factor in Freeman's Yard in Cornhill, and now is owner of the brick and pantile works near Tilbury Fort in Essex. Whoever shall discover the said Daniel Defoe to one of Her Majesty's principal Secretaries of State, or any of Her Majesty's Justices of the Peace, so he may be apprehended, shall have a reward of £50, which Her Majesty has ordered immediately to be paid on such discovery."

Rev. William Nicholls, an Anglican divine, who wrote, in 1707, a Latin treatise, entitled: "Nicholls' Defence of the Doctrine and Discipline of the Church of England," gives a curious description of the preaching of the Nonconformists of the day.

"Most Nonconformists," he says, "have left off their obstreperous din and ravings. They don't strain their lungs and their sides as formerly. They don't fling about and shake their heads, as though they were tossed about in a boat, nor beat the pulpit as if they were in fits, nor trust to extempore effusions, nor abound in that canting phrase and expression which so mightily took with the people. Now their discourses are sober and correct, they study and compose them, they have purged out the old musty, obsolete words, they take care not to be abrupt and incoherent. They have learned of us to clothe the bones of a discourse, as I may say, with good flesh and blood. Their way of reasoning is not fallen from the dotages of Baxter and

* *Evil of Separation.* 8vo. London, 1817.

Jenkins, but from the clear method of our Sharps and Tillotsons. Now they say nothing but what is fit for the preacher to say, and the congregation to hear. There is little difference between them and us in the method of composing and speaking. The theatrical way of agitation and vociferation, the awkward style and blunders of the old Nonconformists, are now to be found only among Quakers and Anabaptists. Those that are in love with them must visit their dark conventicles for them. But whatever refinements are made among other dissenters from the absurd preachments of their rough-hewn ancestors, they must allow the men of our church to be still more refined. For if ever there was an age or church since the Apostles' time that abounded in eloquent preachers, it is certainly ours, which has produced perfect masters of this art. If solid reasoning, just explications of Holy Scriptures, well-chosen words, with all the ornaments of style and language proper for the gravity of the subject, are sufficient to make good sermons, ours certainly are such in all the most celebrated congregations of the kingdom, but especially in this great City of London, for the truth of which I appeal, not to the gross taste of the vulgar, but to your most learned foreigners, Swedes, Danes, Hollanders, Switzers, who come here to sojourn in our Protestant Athens, London, for the opportunity of hearing and reading our sermons, which you propose as most perfect patterns for your imitation."

At the beginning of the nineteenth century it was the custom for the dissenting ministers of the City and Metropolis to meet at Baker's Chop House, Cornhill, for an hour or two every Tuesday afternoon for general conversation on any public question. It was here that the first idea of the London Missionary Society was formed. Afterwards, for greater convenience, a more suitable room was taken at the Castle and Falcon, Aldersgate Street. In connection with the formation of this society, the committee made application to the directors of the East India Company for permission to send out some missionaries, with their families, to the Company's territories for the purpose of making known the Gospel to the natives of India.

The following was the reply received to this application, dated from the East India House, 12th January, 1797:

"Gentlemen,—The Court of Directors of the East India Company have had under consideration your letters of the 29th ultimo, requesting

permission to proceed to India with your families, and reside in the Company's territories for the purpose of instructing the natives of India in the knowledge of the Christian religion; and I have received the Court's commands to acquaint you that, however convinced they may be of the sincerity of your motives, and the zeal with which you appear to be actuated, in sacrificing your personal convenience to the religious and moral purposes described in your letter; yet the Court have weighty and substantial reasons which induce them to decline a compliance with your request.—I am, gentlemen, your most obedient humble servant, "William Ramsay, *Secretary*.

"To Robert Haldane, Esq., The Rev. David Bogue, The Rev. Greville Ewing."

Among the earliest editions of metrical versions of the Psalms is "The Book of Psalms: Englished both in Prose and Metre. With Annotations opening the words and sentences by conference with other Scriptures. By Henry Ainsworth. Eph. v., 18, 19. Imprinted at Amsterdam, by Giles Thorp, An. Do. 1612. 4 to pp. 348."

The metrical versions are some of them printed in score, and others are referred to those which have their tune against them. The following is one of the Psalms (No. 23):

"Jehovah feedeth me, I shall not lack.
In grassy fields, He down doth make me lie:
He gently leads me quiet waters by.
He doth return my soul; for His Name's sake
In paths of justice, leads me quietly.

"Yea, though I walk in dale of deadly shade,
I'll fear none ill; for with me Thou shalt be,
Thy rod, thy staff eke, they shall comfort me.
'Fore me a table, Thou hast ready made
In their prescence, that my distresses be.

"Thou makest fat my head, with oincting oil.
My cup abounds. Doubtless, good and mercy
Shall all the days of my life follow me.
Also within Jehovah's house, I shall
To length of days repose me quietly."

The following is the title of another work published at this time: "The Schismatic, Sifted through a sieve of the largest size; but

is now more purely drest. Wherein the Chaff, the Froth, and the scum of Mr. John Vicars, his Siftings and Paintings prove him to be a lame Draughtsman, a smeary Washer, his Colours foolishly mixt, and his Pencil as coarse as his Colours. Collected out of his own words, under his own hand. By T. C., a well-wisher to Truth and Peace. Printed according to order, 1646. 4to. pp. 11."

It will be seen from the following pages that the halls of the various livery companies were utilised to a considerable extent by the Nonconformists for their services.

In "Malcolm's Manners and Customs of London" we read the following in connection with the end of the seventeenth century:

"The halls of the different companies appear at this period to have been used for almost every public purpose, but particularly for the sighings and groanings of grace and our righteousness, and to reverberate in thrice dissonant thunder the voices of the elect, who saved themselves and dealt universal misery to all around them.

"Sunday, a world of women with green aprons get on their pattens after eight, reach Brewers' Hall and White Hart Court by nine, are ready to burst with the spirit a minute or two after, and are delivered of it by ten. Much sighing at Salters' Hall about the same hour, great frowning at St. Paul's while the service is singing, a tolerable attention to the sermon."

We will now proceed through the streets and lanes of the old City of two hundred years ago, taking care not to forget the many courts and alleys, because in them are hidden away several old meeting houses of great interest. We will commence our walk from a central point, taking an easterly route as far as the confines of the City, then retracing our steps, notice those in the centre, then proceeding westwards, afterwards taking the northern district, and so completing our interesting round.

Miles Lane.

For more than a century a church belonging to the Independents existed in Miles Lane, or as it was formerly called, St. Michael's Lane, from the church of St. Michael, Crooked Lane, which stood there.

The old building stood in a paved court called Meeting House Yard, on the right hand side from Cannon Street. Mr. Wilson says

that "it is a large substantial brick building, with three good galleries, and is one of the oldest places of worship among the dissenters."

Soon after the fire it was taken possession of by the rector of St. Michael's, who retained it until his own church was rebuilt.

The first minister was the Rev. Matthew Barker, who had been minister of St. James, Garlick Hill, in 1641, and in 1650 was made rector of St. Leonard, Eastcheap. This he resigned in 1662. He gathered a congregation in Miles Lane, where he remained until his death in 1698, aged eighty years. Dr. Calamy says of him: "He was a man of considerable learning, great piety, and great candour and moderation, no lover of covetousness."

Another famous minister here was the Rev. Matthew Clarke, who, in 1694, succeeded to a declining cause, but soon gathered a large and prosperous congregation. He was also one of the merchant lecturers at Pinners' Hall. He died in 1726, aged sixty-three years, and was buried in Bunhill Fields, where a long Latin inscription, written by Dr. Watts, was placed on his tomb. At the conclusion of it are the following four lines:

"Go, traveller, and wheresoe'er
Thy wandering feet shall rest
In distant lands, thy ear shall hear
His name pronounced and blest."

Calamy says of Matthew Clarke: "A very valuable man and eminent for his skill in oriental languages, for the promotion of the study of which he took much pains."

In 1781, the Rev. Stephen Addington was appointed minister, and continued so until his death in 1796. He also at the same time opened an evangelical academy for young men at Mile End. After his death the church was closed for some little time, when it was taken by some seceders from the Church of Scotland under the Rev. Alexander Easton from the chapel in Red Cross Street.

In 1805, the Rev. John Rae, of Scotland, was appointed the pastor. The congregation at this time seems to have been small. Soon after the building was required for the new approaches to London Bridge.

Weigh House Chapel.

This congregation first met in the reign of Charles II., and soon became a large and important society. The first minister was the Rev. Samuel Slater, who had been minister of the collegiate church of St. Katherine near the Tower, where he preached the Gospel for nearly forty years. In 1662, on account of the Act of Uniformity, he left the church, and was one of those worthy ministers who, during the plague in 1625, remained in the city during the entire period, in order to attend to the needs of his congregation. He died in 1670, at an advanced age. The original chapel was situate at the corner of Love Lane in Little Eastcheap, near the site formerly occupied by the church of St. Andrew Hubbard.

The King's Weigh House, which before the fire stood in Cornhill, was after that event removed to Eastcheap. In 1695, Mr. Thomas Reynolds, who had been ordained in 1694 at the meeting house in Little St. Helen's, and afterwards assistant to Mr. Howe at Silver Street, was invited to the pastorate, when, the old meeting house becoming too small, a new one was built, the Weigh House occupying the ground floor. This building was opened in 1697. Mr. Wilson says that it was "a large, handsome, oblong building, with three deep galleries, and an upper one for a charity school."

Mr. Reynolds was one of the preachers appointed to the Merchant Lecture. He died in 1727, aged sixty years.

A Friday evening lecture was established in this chapel for the purpose of "encouraging and defending" the use of psalmody in the services of the church in 1708. A volume of sermons on this subject was published at "The Golden Candlestick," at the lower end of Cheapside. About this time there was a strong controversy on the subject, and the Weigh House ministers were early pledged to defend the use. The volume was entitled "Practical Discourses on Singing."

In 1736, Dr. William Langford, who had been co-pastor with Mr. Bures at Silver Street Church, was invited to be an assistant at the Weigh House. On the death of the pastor (Mr. Wood), Dr. Langford accepted the pastorate, and remained for thirty-three years, until his death in 1775 at the age of seventy-one. He was buried at Bunhill Fields.

Upon the death of Dr. Langford, Dr. Wilton, in 1776, was invited

to the church. The interest, which had then sunk very low, began gradually to revive. Mr. Wilson says of him: "Dr. Wilton was never a popular preacher; his style was not simple. He was very long in his services, and took very little pains with his composition and delivery." This is said to have been one of the sins of the dissenters in the age in which Dr. Wilton lived. He died in 1778, at the age of thirty-four, and was buried in Bunhill Fields, where a monument was erected to his memory.

To him succeeded in 1779 the Rev. John Clayton, whom Robert Hall spoke of as "the most favoured man I ever saw or heard of." This well-known minister had been for some little time assisting at the chapel, when, on the death of Dr. Wilton, he was unanimously elected minister—with the exception of one member of the congregation, who persistently objected to him, but soon afterwards became Mrs. Clayton. He was pastor for nearly fifty years, and died in 1843 at the age of eighty-nine. It has been said that "although John Clayton achieved some reputation for preaching power, and gained a position of considerable influence in his own sphere, his crude political creed prevented his ever becoming a representative man among the dissenters."

In 1829, the Rev. Thomas Binney accepted the pastorate, and on the 16th October, 1834, laid the foundation stone of the new buildings on Fish Street Hill. It was at this ceremony that he startled society and the Church by saying "that the Church of England had destroyed more souls than she had saved." In later years it is pleasant to relate that he became much more charitable in his views, and gathered very large congregations to his church. In consequence of the formation of the District Railway, the land on which the chapel stood was required. It was freehold, and originally had been purchased for £7000. The price given by the railway company was £95,000. In 1883, service was held in the old chapel for the last time, the church being removed to the West End.

Maidenhead Court, Great Eastcheap.

This was a large square building with three galleries, holding about 700 people. Underneath the chapel were shops, and the way to it from Great Eastcheap was through a passage into the court.

The origin of the church is involved in much obscurity, but about the beginning of the eighteenth century we read that two societies of the Baptist denomination, at the time destitute of pastors, agreed to unite under the ministry of Mr. John Noble, who had then charge of a congregation meeting at Tallow Chandlers' Hall, Dowgate Hill. "While young he suffered a long imprisonment. He was a man of excellent parts, though outsiders accused him of uncharitable conduct. His friends declare that his moderation was exemplary." He remained here for the long period of thirty-four years.

The congregation at this time was in a very prosperous state, the people "expressing a very great love for the Gospel, and generously contributing towards it, manifesting strong affection for its aged and honoured pastor by the most kind and generous treatment, even to the end of his life." Mr. Noble generally attended the meetings at the Gloucestershire Coffee House, and when present appears usually to have taken the chair. This distinction rose, doubtless, from a respect for his age and usefulness. The last time he attended the meeting was 20th March, 1726-7. He died in June, 1730, aged seventy-one years, and was buried in the Baptist burying ground in the Park, Southwark. His funeral sermon is still extant; the title page is emblazoned with a death's head, a skeleton's limbs, and a mattock for grave digging.

During the time of his successor, Mr. Samuel Dew, the congregation much declined. He was known as a hyper-Calvinist. Mr. Ivimey says the result of his ministry was the "exciting a captious and censorious spirit among the members of the church, which led them to bite and devour one another, and as no others were induced to join their fellowship, they were soon destroyed one of another."

Another minister here was the Rev. John Gill, the Calvinistic commentator, who commenced a Wednesday evening lecture, which he carried on for thirty years.

The commentary referred to was an arduous work published in nine folio volumes.

In 1760, the lease of the chapel expired, when the members dispersed themselves among various societies. For a short time the building was occupied by the Swedenborgians, and afterwards by the German Lutherans.

About the year 1820 the old chapel was taken down.

Turners' Hall.

This was one of the largest of the companies' halls, and stood in Philpot Lane.

It was first used by the General Baptists in 1688, the pastor being the Rev. Richard Allen, who had been excluded from the Church meeting in White's Alley, on account of his views on the subject of baptism. He ministered in this church for about seven years. Mr. Wilson says "that he preached in this hall to a small but affectionate people."

He remained here for about seven years, when he removed with his people to the church in Paul's Alley, Barbican.

About 1700, the minister was the Rev. George Keith, who afterwards seceded to the Church of England, and ministered at St. George's, Botolph Lane. Soon after this we find him one of the marrying parsons in the Fleet, when he was excommunicated by the bishop.

It was in this hall that John Wesley once preached, it is said, to 2000 persons, when the flooring gave way, and had it not been for some casks of tobacco in the cellar beneath a serious accident would have happened. As it was, the beams sunk but a foot or two, but, says John Wesley, "I went on without interruption."

In 1726, the Church in Devonshire Square signified a wish that the church at Turners' Hall should be united with them.

On December 26th, two messengers, Messrs. Blackwell and Webb, delivered the following message in writing: "Brethren and sisters: we, as messengers from the Church of Christ, meeting in Devonshire Square, late under the pastoral care of Mr. Mark Key, deceased, to this Church of Christ under the pastoral care of Mr. Sayer Rhudd, request that you will please to remove from the place of your meeting to that of Devonshire Square (each church keeping up its own church state for some time) till a union of both may be agreed upon to mutual satisfaction, and that our brother Rhudd be the pastor over the whole community, to which our request we hope for a favourable answer."

The messengers being withdrawn, and the church having approved their application, they were on their return informed by Mr. Rhudd "That they took the invitation kindly and designed, God

willing, to meet with them in Devonshire Square, Lord's Day sennight."

In the minute books of the Turners' Company it is recorded that the Anabaptists held their services in the hall, and that on one occasion the court considered that the last sermon the Company's chaplain preached was not sufficiently clear on some abstruse point of theology. "The Committee determined to see the chaplain, to urge a more intelligible treatment of the question."

Gracechurch Street.

In the reign of Charles II., the Particular Baptists had a church in this street, but the precise spot where it stood is not known.

The church is referred to in an old manuscript of the year 1692.

Crosby, in his "History of the Baptists," says that about this time the pastor of the church was Dr. Lee Viel, a foreign divine of Jewish parents, but who afterwards embraced Christianity. Not being master of the English language, he was never popular as a preacher. "He was, however, a grave and judicious divine, a skilful grammarian, and a pious good man."

Pewterers' Hall.

This hall, situate in Lime Street, like so many of the old livery halls, was, for a few years, in the reign of Charles II., appropriated to the use of the Nonconformists.

An independent congregation met here for some time under the care of the Rev. Robert Bragge, Fellow of Wadham College, Oxford, whose father was a captain in the Parliamentary army. For a few years he had held the living of All Hallows-the-Great, in Thames Street, but this he soon resigned. Afterwards he gathered together a small church in the parish, removing subsequently to Lime Street. Dr. Calamy says of him: "He was a man of great humility and sincerity, and a very peaceable temper." He died in 1704.

Mr. Bragge's successor was the Rev. Ralph Venning, who had previously held a lectureship at St. Olave's, Southwark. Mr. Venning

was a popular preacher, and during his time there is no doubt that the church in Lime Street was in a flourishing condition. He died in his fifty-third year, and was buried in Bunhill Fields. Dr. Calamy says of him: "He was a most importunate and prudent pleader for the poor, who were very numerous in his parish. He yearly got some hundreds of pounds for them, having such a way of recommending charity as has prevailed with several to give who had gone to church with a resolution to the contrary."

The church here did not have a very long existence after this. We find that in 1715 the hall was used for the last time as a place of worship.

Paved Alley, Lime Street.

This was an alley in the Leadenhall Street end of Lime Street. The chapel was a large building with three galleries. The congregation, which had been formed at a meeting place in Lower Thames Street, met as early as 1640, under the care of the Rev. Dr. Thomas Godwin. In 1672, the chapel in Lime Street was erected, and for many years had a large and rich congregation.

In 1755, the East India Company bought the site, one branch of the church going to Miles Lane, where they remained for about ten years.

In 1643, Dr. Godwin was selected a member of the assembly of divines, meeting at Westminster, and was also one of the ministers composing the synod of congregational churches which met at the Savoy in 1658. He had the misfortune to lose nearly the whole of his valuable library in the great fire. He died in 1680, aged eighty years.*

A noted minister of this church was the Rev. Nathaniel Mather. In 1656, he was presented by Oliver Cromwell to the living of Barnstaple, Devon. At the Restoration he lost this preferment, and in 1688 undertook the charge of the congregation in Lime Street. He was also one of the Merchant Lecturers at Pinners' Hall. He died in 1697, aged sixty-eight years, and was buried in Bunhill Fields.

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* A further account of this minister is given in connection with the Poultry Chapel.

The Rev. John Collins was also one of the ministers here for twenty-five years. He died in 1687.

The Rev. Thomas Bragge was appointed minister of the church in 1697, and remained until 1737, being pastor of the congregation for forty years. He was a very famous divine of his day.

It was his custom to make the most of his subject by preaching (as was the custom in those days), several discourses upon the same text. It is related that in one part of his life he was employed no less than four months in developing the mysteries of Joseph's Coat, "and he made him a coat of many colours." The following lines were written of him—

"Eternal Bragge, in never-ending strains,
Unfolds the wonders Joseph's Coat contains;
Of every hue describes a different cause,
And from each patch a solemn mystery draws."

He died in 1738, aged seventy-two years, and was buried in Bunhill Fields, beneath a handsome tomb, under which also rest the remains of John Bunyan.

The building was taken down in 1755, when the church was divided, one portion going to Miles Lane, the remainder to Camomile Street.

The following interesting particulars are taken from an old minute book of the chapel now in the Guildhall Library.

"1734, 22 July.—Considering how many thousands have lost their lives by the wars that are in Europe, and that the sword still goeth on to destroy, this church came to a resolution on the 31st inst., to spend some hours in prayer to beg of God that negotiations may be set on foot and meet with success for the reconciliation of the contending parties on the earth.

"1735, 20 October.—A letter from the church of Christ, meeting near the 'Three Cranes,' London, to this church of Christ, was this day read acquainting us that they had called the Rev. Mr. John Hill to succeed their late worthy pastor, the Rev. Dr. Thomas Rigby, decd., and that they desire the presence of our pastor and two messengers to be witnesses to their Faith and Order in the Gospel, which request being taken into consideration, the church was pleased to appoint Messrs. John Hargrave and Thomas Baddington to attend the meeting of the church on Thursday next, the 23rd inst.

"1735, 17 November.—Notice was given to the church that for some time past our brother, Mr. John Watts, had absented himself from communion with the church, whereupon our brethren, Messrs. Joseph Alderney and Thomas Adams, were desired to wait on him and enquire the reason thereof.

"1736, 6 September.—After some time spent in prayer, a motion was made for the church to send a letter to the Rev. Mr. Thomas Scott to invite him to come to London and give us a taste of his gifts, and for his encouragement so to do it was proposed that we should bear his travelling charges and expenses whilst here, which motion and proposal was for a considerable time debated, and then the question was put—'So many of you as are for having a letter sent to invite Mr. Scott to come to London and give us a taste of his gifts hold up your hands.' After which the contrary question was put, and thereby it was resolved in the negative."

The following is the minute on setting apart a joint minister with the Rev. Thomas Bragge:

"1737, 3 August.—This being the day agreed on for the setting apart our brother, the Rev. Mr. John Richardson, we desired the Rev. Mr. John Hubbard to begin with prayer, which accordingly he did, and when he had ended the same he desired to know for what cause he had called together himself and his brethren, the pastors of other churches, with their messengers, or words to that effect, whereupon our brother, Mr. John Butt, in words to the following effect, and in the name of the church, declared that, we having several times sought the Lord by prayer for direction in the choice of a fit pastor to be joint or co-pastor and teacher to this church of Christ with our reverend pastor and teacher Mr. Robert Bragge, and having given a call to the Rev. Mr. Richardson, who was pleased to accept of the same, and he having by word of mouth declared unto us his hope in what God had done for his soul, and at the same time made a confession of his faith as to doctrine and church government, and two of the brethren thereupon acquainting the church of the character they had received as to his life and conversation, the church did receive him into full communion and fellowship with them, after which the brethren unanimously chose and ordained him to be joint pastor and teacher with our rev. pastor and teacher, Mr. Bragge, and that the pastors and messengers now called together may be

witnesses to our order and walk, as also to the recognizing of our choice and appointment; and our brother Butt further said 'So many of the brethren as are now present are desired to recognize their choice and ordination by the holding up of their hands,' which they did accordingly.

"Then our brother, Mr. Richardson, gave an account of his acceptance of their choice and ordination, and assured his brethren, the ministers there present, that they would pray for his being enrolled to perform so great a trust, and that his ministry might be blessed to the conviction of sinners, edification of saints, and building up of the church, or words to that effect.

"After which the Rev. Mr. Goodwin spent some time in prayer, and then the Rev. Dr. Guise gave us a word of exhortation, with a particular charge to the church and our brother now setting apart.

"After which the Rev. Mr. Hall, not being come, the Rev. Mr. Stevens was desired to spend some time in prayer, and then the Rev. Mr. Richardson concluded with prayer, looking for a blessing on our present transactions.

"1738, 13 February.—According to the resolution of our last church meeting, the church now met again, and tho' it pleased God yesterday in the evening to take to Himself our late rev. brother, Mr. Robert Bragge, we spent a considerable time in prayer, and our rev. brother, Mr. Richardson, gave us a word of exhortation, and then we went on with prayer, after which a motion was made for adjourning our usual church meetings to the 27th inst., which was agreed to, and then the church meeting was concluded with prayer.

"1738, 4 December.—Our brother Adams acquainted the church that he had met with our brother Edward Bidale and notified to him the church's desire that he would attend in his place this day, which he refused to do, but delivered him a letter directed to the members of that church of Christ meeting in Lime Street, signed Edward Bidale and dated the 27th November, 1738, which being given to our pastor, he read the same to the church, wherein he declares that he does thereby acquit us from any care or charge over him, so He desires we would dash out his name without any further form, which with the report of his disorderly walk being taken into consideration, it was unanimously resolved we should withdraw from him, which sentence

on behalf of the church and in the name of Christ our pastor solemnly pronounced, as he had not walked with us according to the Gospel.

"And our brethren, Messrs. Hancock and Adams, were desired to acquaint him therewith.

"1740, 21 April.—After some time spent in prayer, the experiences of Mrs. Mary Alder were read to the church and were by them approved of, as was also the account given of her life and conversation, upon which she was told if she was present on our next Lord's Supper Day and we met with no discouragement, she should then be received into full communion and fellowship with us, and then this church meeting was concluded with prayer.

"1745, 27 May.—After some time spent in prayer, John Baddington told the church some of the brethren had been with him and signified their offence at his having for some time past attended the Moravian ministry, and the reason he gave them for so doing was because, under their ministry, he found his dear Saviour Jesus Christ, whilst he hungered in bondage in Lime Street, and then several of the brethren spoke their minds in respect to what he had declared, and our pastor reproved him, and then gave the Blessing, and we adjourned.

"1746, 14 August.—After some time spent in prayer, the office relating to our sister, Sarah Bryan, was taken into consideration, and after long debates thereon, by holding up of hands, it was unanimously resolved to cut her off from communion and fellowship with us by excommunication, whereupon our pastor, in the name of our Lord Jesus Christ, and the power of the church, did deliver up to Satan our sister, Sarah Bryan, for the destruction of her flesh that her spirit might be saved in the day of the Lord; and our brother Butt was desired to let her know what sentence the church had passed on her, and that we no longer esteemed her as a member with us.

"1748, 30 January.—After some time spent in prayer, the church was informed that several of our members were dissatisfied at sitting down in communion at the Lord's Supper with our brethren, Mr. John Duck, John Hamer, and Charles Richards, who were reported to hold such damning errors in religion that unfitted them for membership with a church of Christ, whereupon our brethren, Mr. Cranke and Mr. Harwood, were deputed to acquaint them the

church desired they would abstain from sitting down with us at the Lord's Supper until they had given the church full satisfaction as to what in due time shall be arraigned against them, and then this church meeting was closed with prayer and thanksgiving.

"1749, 9 October.—After some time spent in prayer a motion was made that we should lay aside the Scotch version of the Psalms and instead thereof sing the hymns and spiritual songs composed by the late Rev. Dr. Watts, which occasioned very long debates, and some desired the further consideration thereof might be adjourned. It was carried to the contrary, and thereupon our pastor put the question 'All you that are for having Dr. Watts' psalms sung by the Church, instead of the Scotch version, hold up your hands,' and on the contrary question being put, the first question was carried in the affirmative, and then this meeting was concluded with prayer and thanksgiving.

"1753, 28 May.—After some time spent in prayer, a report was made that the Court of Directors of the United East India Company (who had given us notice that they would require the ground on which the chapel stood) had taken our memorial into consideration and given us liberty to remove every thing in the chapel which we thought we had a right to do; after which we considered who might be proper to view and appraise the same; and it was agreed that Mr. Blatherdin, in Coleman Street, and Mr. Price, in Houndsditch, should do it, but both of them not knowing any other person was to or had valued the same (the articles in question being the pulpit, pews, and fittings of the chapel), then it was thought convenient that proper notice should be given when we intended to remove to Miles Lane; and it was agreed that next Lord's Day our pastor should declare from the pulpit that from and after the Lord's Day following, being the 10th June, there would be no more preaching in this place, but we should remove to Miles Lane, in Cannon Street, and that written advertisement should be fixed on our present meeting house doors to notifie the same, and then this church meeting concluded with prayer, thanksgiving, and the Blessing.

"1755, 7 August.—After some time spent in prayer, one of the brethren stood up and acquainted the church (when several of the brethren were then present) that Mr. Richardson had been requested to give a meeting of five or six of the brethren to talk over the affairs of the church, which he had absolutely refused to do. So that he

was obliged to take this method of informing the church of our present situation, the substance of which was there was a general uneasiness and dissatisfaction amongst the members concerning Mr. Richardson's preaching, and also his behaviour to them.

"Many had absented themselves, and others about asking for their dismissions, and from once a crowded auditory now dwindled away to nothing, by which means the collection for the poor and for the rent of the place fell vastly short, and he designed to have added the subscription for the minister also, but that he had just heard Mr. Richardson in the vestry declare to some of the brethren that he had enough, he wanted no more. He said further, that our collection for the fund, which formerly was the largest of any church in London, has been entirely laid aside these three or four years, and we have not been able to raise anything upon that occasion, so that we have not a name in the fund book, and for many years one of the most eminent of all the churches are sunk so low as hardly to be respected or owned as a church. It is evident there is a cause for so great a declaration, and it appears plainly enough to many where it lays, for not one of the absenting members ever complained of the church; therefore it must needs be in the minister, and that if some method was not taken speedily in order to restore peace, we could not long subsist as a church. Then several of the brethren then present spoke their minds freely, being much to the same purport. Mr. Richardson also made answer that there might be causes assigned. The first was that many of late had conformed to the Established Church, and dissenting children marrying with Church folk, and lastly, the great declension of religion in general, but promised before the church that whatever had been amiss with regard to his preaching or conduct, he would endeavour to amend and do all in his power to restore peace, which the brethren said was all they required, and then Mr. Richardson concluded with thanksgiving and the Blessing.

"1755, 6 November.—After some time spent in prayer, our brother and sister Gerthon came to desire their dismissal, which Mr. Richardson again declared, he never would give any more, nor put his hand to any except into the country, which caused some sharp debates. One of the brethren endeavoured to persuade him to draw one up, but he absolutely refused, and flew into a great passion, so when it was found that persuasion was to no effect, it was agreed by the brethren

present that one of the deacons should draw one up against our next church meeting, and to be read to the church and signed by one of the deacons. Then some of the brethren told Mr. Richardson of his preaching, that he did not study his sermons nor his expositions, and also of his conduct towards the church, and his behaviour in life, to all which he seemed insensible, and stood up and concluded with a short prayer. This behaviour of our pastor made some of the church very uneasy. It was afterwards agreed by some of the brethren to write letters to the rest to attend at our next church meeting, and that one of the brethren should desire Mr. Richardson to meet five or six of the brethren to talk over the affairs of the church. On the 11th December, 1755, Mr. Richardson resigned the pastorate of the church.

"1760, 20 March.—After some time spent in prayer, our rev. pastor gave us a word of exhortation, then the affair of the psalms was mentioned (to sing without giving out the lines, as had been the custom), whether it would be agreeable to sing with the book. It was put to the vote and carried unanimous. Then our pastor was desired to give notice of four Lords' Days that the people might provide themselves with books, and the deacons were desired to get a proper number for the poor and the table pew, then this church meeting concluded with prayer and the Blessing."

Mark Lane.

For some years an influential congregation met in this lane; the exact spot is now difficult to find.

Originally it seems to have been a few persons meeting together in the house of one of the wealthy City merchants at that time residing in the lane.

The church was gathered together about the year 1662, by the Rev. Joseph Caryll, who had been rector of St. Magnus, London Bridge. This gentleman was also preacher to the Honourable Society of Lincoln's Inn, and also a member of the Westminster Assembly of Divines. He preached several fast and thanksgiving sermons before the Parliament, and published, among other works, "An Exposition with Practical Observations on the Birth of Job," in twelve volumes,

quarto. Dr. Calamy says of him "that he was a man of great piety, learning and modesty."

In the Sion College Library there is a volume of sermons, written by Thomas Brooks, "Preacher of the Gospel at St. Margaret, Fish Street Hill," dated 1660. The title of the book is "Heaven on Earth; or, a Serious Discourse, touching a well-grounded Assurance of Men's Everlasting Happiness and Blessedness. Discussing the Nature of Assurance, the Probability of Attaining it, the Causes, Springs, and Degrees of it, with the Resolution of severall Mighty Questions." Mr. Caryll wrote the following introduction to this book: "The greatest thing that we can desire (next to the glory of God) is our own salvation, and the sweetest thing we can desire is the assurance of our salvation. In this life we cannot get higher than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth. Some saints enjoy a heaven while they are here on earth. That saints might enjoy two heavens is the project of this book, that this project may be published, and (by a blessing from the third heaven) prospered.—Joseph Caryll."

Dr. John Owen, who was pastor of another church in the neighbourhood, succeeded Mr. Caryll, the two churches being united. The congregation, we are told at this time, numbered 171 members. Mr. Wilson describes Mr. Owen as "the prince of modern divines."

In 1652 he was chosen Vice-Chancellor of the University of Oxford, where he preached on alternate Sundays at St. Mary's until 1657, when he resigned. He was the author of a considerable number of works. He died in 1683, aged sixty-seven years, and was buried in Bunhill Fields, as many as sixty-seven carriages, filled with friends and admirers, following him to the grave.

Dr. Chauncey, a divine of considerable learning but not popular as a preacher, succeeded to the charge in 1687 and resigned in 1702. Mr. Wilson says: "What rendered him chiefly unpopular was his frequent preaching upon the order and description of gospel churches, by which he at last preached away most of his people." Another writer speaking of him says: "Dr. Chauncey, though a learned divine, he was not a popular preacher, and to add to the evil, being a stiff, or some would say, a furious Independent, he tormented his people from the pulpit with frequent dissertations on church government."

In 1708 this church removed to Bury Street, St. Mary Axe.

Bury Street, St. Mary Axe.

One of the most interesting recollections of this old City meeting house is the fact that for nearly fifty years the Rev. Dr. Isaac Watts was the pastor.

On the same day that King William died (18th March, 1702), Isaac Watts was "solemnly" ordained to succeed Dr. Chauncey, whose assistant he had been for some time. "He was separated to the charge by fasting and prayer. Matthew Clarke, Thomas Collins, Benoni Rowe, and Thomas Ridgley prayed on the occasion." Thomas Rowe preached from Jeremiah iii., 15.

This ordination service took place in the old meeting house in Mark Lane. At this time Dr. Watts was residing in the lane. It was also from here that he published his metrical version of the Psalms.

In 1708 the Chapel in Bury Street was opened by the Rev. Thomas Bradbury. It is described as a building with three galleries, and was erected at a cost of £350.

Dr. Watts is said to have had "a large and respectable congregation." A writer says: "Although neither a fluent or popular preacher, many citizens who then lived over their business premises might be seen on the Sabbath mornings walking to the sanctuary where Dr. Watts preached." One of his most devoted hearers was Sir Thomas Abney, the Alderman of Vintry Ward, and Lord Mayor in 1700. With this worthy alderman Dr. Watts spent much of his time at his mansion at Abney Park, Stoke Newington, and was always a welcome guest.

Dr. Watts died on the 25th November, 1748, aged 75 years. His remains were interred in Bunhill Fields. A handsome marble memorial was fixed behind the pulpit of the chapel to his memory. Dr. Samuel Chandler delivered the oration at his grave, and Dr. Jennys preached the funeral sermon from Hebrews xi., 4.

After the death of Dr. Watts, the interest of the chapel continued in a very low state. There were several ministers, but none succeeded in gathering a good congregation.

The following notice appears in the *Evangelical Magazine* for January, 1797:

"On December 11th, at the Meeting House of the Rev. J. Beck,

Bury Street, was opened a Sunday evening lecture to the Jews. Dr. Haweis, the Rev. Mr. Greathied, Rev. J. Eyre, Dr. Hunter, Rev. J. Love, and the Rev. Mr. Cooper have engaged to deliver the first six discourses in the order in which they stand, and should any of that long-neglected people attend, other ministers will be requested to assist in a course of lectures upon subjects suited to their condition."

In 1823 the church was removed to Bethnal Green.

Jewry Street Chapel.

About the time of Charles II., a society of Presbyterians met in a chapel in what was then called Poor Jewry Lane. This society met for upwards of a century. Some well-known divines of the day were the pastors. The first was Mr. Timothy Cruse, who had a flourishing church and congregation. This was about 1687. In 1694, we find he was one of the preachers at the Pinners' Hall Lecture. Mr. Wilson says of him: "He was justly esteemed one of the greatest preachers of the age in which he lived." He died in 1697, and was buried in Stepney Churchyard, where a handsome tomb with a Latin inscription was erected to his memory.

The next minister was the Rev. Francis Fuller, who in 1662 resigned the living of St. Martin's, Ironmonger Lane. He died in 1701.

Dr. Harris, who succeeded Mr. Fuller, was a very popular preacher in the City. He was also for thirty years one of the Friday evening lecturers at the Weigh House Chapel in Little Eastcheap. He wrote the commentary upon the Epistle to the Philippians and Colossians in Matthew Henry's work. He bequeathed a large number of his books and writings to Dr. Williams's Library, where there is also preserved a very fine painting of him. He died in 1740, and was interred in Dr. Williams's vault in Bunhill Fields.

Dr. Nathaniel Lardner was appointed an assistant minister here in 1729. He first commenced his ministry at a meeting house in Hoxton Square, and was member of a literary society consisting of ministers and others, who met weekly at Chew's Coffee House, in Bow Lane. He was a most prolific author, his principal work being one entitled "The Credibility of the Gospel History, or the Principal

Facts of the New Testament, confirmed by Passages from ancient Authors who were contemporary with our Saviour or His Apostles, or lived near their time." This was an immense work, published in twelve volumes, the first volume appearing in 1733, and the last in 1755. After which he published a supplement to the work in three volumes. He died in 1768, aged eighty-five years, and was buried in Bunhill Fields.

It was in this chapel that the Rev. Joseph Hart was minister. He died in 1768. In the eighteenth century "Hart's Hymns" were very popular and highly prized by a large number of churches both Dissenting and Anglican.

For some years the Rev. Richard Price, D.D., was afternoon preacher here. "He was a man of very superior attainments, a profound mathematician, and a prolific writer on political subjects of the day." In 1763, he was elected a Fellow of the Royal Society, and contributed continually to the transactions of that learned body.

In 1796, services according to the Church of England were held in the chapel for some time, after which it passed back again to the Independents.

Crutched Friars.

One of the earliest meeting houses in the City belonged to the Baptist interest, and was situate in Crutched Friars, on the site of the old Friar's Hall, which was burnt down in 1575. The congregation was formed about the year 1639, the chief promoter being Mr. John Greene, who was by trade a felt or hat maker. He was chosen the first minister, and became a zealous and popular preacher. In the year 1641, there was published a quarto pamphlet, entitled "The Brownist's Synagogue, or a Late Discovery of their Conventicles, Assemblies, and Places of Meeting, where they preach and the manner of their praying and preaching, with a relation of the names, places, and doctrines of those which do commonly preach, the chief of which are these: Greene the felt maker, Marler the button maker, Spencer the coachman, Rogers the glover; which sect is much increased of late within this city. A kingdom divided cannot stand." This Mr. Greene seems to have gone abroad for a short time. On his return in

1646 "he statedly preached in Colman Street, once on the Lord's Day, and once on a week day." Edwards,* in his history, says "There is so great a resort and flocking to hear him, that yards, rooms, and houses are all so full that he causes his neighbours' conventicles and others to be oftentimes very thin, and independents to preach to bare walls and empty seats in comparison of this great rabbi."

The following occurrence is related, which took place most probably in this meeting house :—

"About Aldgate, in London, there was a great meeting of many sectaries, and among others Master Knollys and Master Jersey, for the restoring of a blind woman to her sight by anointing her with oil in the name of the Lord. It was conducted after this manner :—The old blind woman was set in the midst of the room, and she first prayed aloud (all the company joining with her) to this effect: That God would bless His own ordinances and institutions for the restoring her sight. After she had done praying, Master Knollys prayed for some space of time to the same effect, for a blessing upon the anointing with oil, and after prayer she was anointed with oil. The person who performed this ceremony repeating these words : "The Lord give thee or restore thee thy sight."

During the Civil War Paul Hobson was pastor, who, on the outbreak of the war, took his sword and went into the field on the Parliamentary side. He was a man who denounced other sects in no measured terms, so that for a time he was lodged in Newport Pagnell Gaol.

Timothy Cruse, who was his successor, was a famous preacher of the time. He is said to have had the charm of an agreeable voice, a graceful manner, and was esteemed one of the greatest preachers of the age. His congregation here was large, and during his life the church was in a flourishing state. At his death, which occurred in 1697, at the early age of forty-one, an attempt was made to introduce a successor contrary to the wish of many of the congregation. A separation followed, which sowed the seeds of future decay. Mr. Cruse was also one of the selected preachers at Pinners' Hall.

The succession of Mr. Cruse was Dr. Harris. He was invited to the pulpit at a very early age, and was considered a good preacher, but

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* *Edward's Gangræna.* Part III.

very modest and retiring. He was one of those who preached the lecture on Friday evenings, at the Weigh House, to encourage psalmody, and on the death of Dr. Tong was chosen to be lecturer at Salters' Hall. The works that he published were numerous, chiefly sermons, which at the time had a good circulation. He made a valuable collection of authors upon Biblical criticism, all of which were bequeathed to Dr. Williams's library. He died 25th May, 1740, aged sixty-five years.

To him succeeded Dr. John Benson, of whom it was said that, "in learning he was not deficient, of pains to excel there was no want, all that toil could do was done, but he had not the ability of his predecessors: he was an impenetrably dull man." During his pastorate the congregation was gradually diminishing until it was scarcely entitled to that name, and after a precarious existence of about twelve years, it became extinct. Dr. Benson died in 1672, aged sixty-three years.

The building was afterwards opened by the Calvinistic Methodists, William Aldridge, who came from Lady Huntingdon's College, at Treveca, being the first minister. We are told "that the place was once more filled with serious and attentive hearers."

A short time after this the church removed to Houndsditch.

The site of the old chapel is now covered by the East India warehouses.

Gravel Lane, Houndsditch.

This chapel was erected for the Baptist church about the year 1688. The exact spot on which it stood is not known. In the "Confession of Faith," put forth by the Particular Baptists in 1689, Mr. Edward More is mentioned as pastor of a congregation meeting in Houndsditch.

The congregation first met in Winchester Street, afterwards removing to Gravel Lane. Mr. Wilson says that the building was made of wood, "of very considerable dimensions, and capable of accommodating 1500 people."

Dr. Samuel Pomfret was the first minister. He was born in Coventry in 1650, was a popular preacher, and drew together large

congregations. He told a friend that he had 800 members belonging to his church.

In his biography it is said that "he exercised his ministry with great constancy and almost incredible pains, and through the blessing of God upon his labours, with such success, that some think the like has not been known in these latter times."

About 1730, the congregation was much reduced, and shortly after, the church removed to Great Alic Street, Whitechapel, the building being converted into business premises.

Woodmongers' Hall.

Very little is known as to the history of the church meeting in this hall, which was situate in Duke's Place, Aldgate. It was one of the earliest congregations belonging to the Baptists, dating from the year 1640. The numbers of the church increasing, it was considered wise, on account of the disturbed nature of the times, to divide the church. This was done by mutual consent, one section going to the ministry of Mr. Praise God Barebone. Not much is known of this gentleman except that he was a leather seller in Fleet Street, and was considered a notable preacher of the day. There were two other brothers of this family, each of whom, according to the well-known custom of the old Puritans of the day, had a sentence of scripture for his Christian name, one brother being named "Christ came into the world to save Barebone," the other brother being named "If Christ had not died thou hadst being damned Barebone." With regard to the latter name, it is related that some are said to have omitted the first part of the sentence, and to have called him only "Damned Barebone."

In connection with this preacher, a pamphlet was published, entitled "New Preachers, New ——." "Greene the felt maker, Spencer the horse seller, Quartermine the brewers' clerk, and some few others who are mighty sticklers in this new kind of teaching trade which many ignorant coxcombs call preaching. Whereunto is added the last tumult in Fleet Street raised by the disorderly preachment, pratings, and pratlings of Mr. Barebones the leather seller, and Mr. Greene the felt maker, on Sunday last, the 19th June, near Fetter Lane and in Fleet Street, at the sign of the 'Lock and Key,'

there and then did you (by turns) unlock most delicate strange doctrine, where were about thousands of people, of which number the most ignorant applauded your preaching, and them that understood anything derided your ignorant prating. But after four hours' long and tedious tatling, the house where you were was belcaguered with multitudes that thought it fit to rouse you out of your blind devotion, so that your walls were battered, your windows all fractions, torn into rattling shivers, and worse the hurly-burly might have been, but that sundry constables came in with strong guards of men to keep the peace, in which conflict your sign was broken down and unhanged to make room for the owner to supply the place."

The tumult alluded to is thus described:—"A brief touch in memory of the fiery zeal of Mr. Barebones, a reverend, unlearned, leather seller, who with Mr. Greene, the felt maker, were both taken preaching or prating in a conventicle amongst a hundred persons on Sunday, the 19th December, last, 1641. After my commendations Mr. Rawbones (Barebones, I should have said) in acknowledgment of your too much troubling yourself and molesting of others, I have made bold to relate briefly your last Sunday afternoon's work, lest in time your meritorious painstaking should be forgotten (for the which you and your associate, Mr. G., do well deserve to have your heads in the custody of young Gregory to make buttons for hempen loops) you two having the spirit so full that you must either vent or burst, did on the Sabbath aforesaid place, all which shows had never been had Mr. Greene and Mr. Barebones been content (as they should have been) to have gone to their own parish churches. Also on the same day a mad rustic fellow (who is called the 'Prophet Hunt') did his best to raise the same strife and trouble in St. Sepulchre's Church. Consider and avoid these disorders, good reader!"

Mr. Henry Jersey was minister here for a short time. He had been rector of St. George's, Southwark. He died in 1663, aged sixty-three years, and was buried from Woodmongers' Hall. Several thousands of people, it is said, attended his funeral.

Anthony Wood, a writer of the time, thus relates the funeral: "At length (says he), paying his last debt to nature, September 4th, 1663, being then accounted the oracle and idol of his faction, was on the seventh day of the same month laid to sleep with his fathers in a hole made in the yard joining to old Bedlam, Moorfields, in the

suburbs of London, attended with a strange medley of fanatics, mostly Anabaptists, that met upon the very point of time, all at the same instant, to do honour to their departed brother."

Crosby Hall.

This hall, one of the finest examples of ancient domestic architecture in the City, was for more than one hundred years devoted to religious purposes by the Nonconformists. Sir John Langham, the noble owner in the time of Charles II., was their friend. The Rev. Thomas Watson, of Emanuel College, Cambridge, who in 1646 was presented to the Rectory of S. Stephen, Walbrook, and resigned it in 1662, became the first minister. He soon gathered a large congregation, and was author of the tract "Heaven Taken by Storm," which is said to have been the means of the conversion of the celebrated Colonel Gardiner. Mr. Watson died in 1689, while at prayer in his study.

Stephen Charnock, who had been five years co-pastor with Mr. Watson, succeeded. His work on "The Divine Attributes" is still well-known and read. In one of his works there is an engraving of the throne room where the services were held. He continued here until his strength failed him, when he resigned. He died in 1680, and was buried beneath the tower of St. Michael's Church, Cornhill. "He was an able divine and a prolific author. He wrote "A Body of Divinity," which appeared as a formidable folio of 176 sermons on the "Assembly's Catechism."

The next pastor was the Rev. Samuel Slater, M.A., who remained here twenty-four years. He was considered to be "a good preacher and a correct scholar." The Rev. Wm. Tong, in preaching his funeral sermon, said: "He passed through the world with as clear and unspotted a reputation as anyone."

In 1703, Dr. Benjamin Grosvenor was appointed pastor. Under his ministration the church and congregation soon rose to be both rich and powerful; in fact, during his pastorate this church rose to the height of its prosperity.

In 1716, Mr. Grosvenor was chosen the Merchants Lecturer at Salters' Hall. He died in 1758, aged eighty-three years, and was buried in Bunhill Fields.

After this the church had several ministers, among them being Dr. Samuel Wright, John Barker, Clerk Oldsworth, Edward Calamy, Junr., Dr. Jno. Hodge, but in consequence of families removing and from other causes, the prosperity of the church gradully declined. The last minister was the Rev. Richard Jones, of Cambridge.

On the 1st October, 1769, the members assembled for the last time. Bread and wine were dispensed, when Mr. Jones delivered a farewell discourse. A short time after this, James Kelly, who called himself a Universalist, and who had been preaching at a meeting house in Bartholomew Close, took the hall and remained until 1778, when it was finally closed, and so concluded the religious life of old Crosby Hall.

Little St. Helens.

In 1672, in what was then called Little St. Helens, but now known as St. Helen's Place, stood a Presbyterian meeting house of "moderate size with three good galleries."

The church being conveniently placed in the City, a number of lectures were held here, among them a Friday lecture by Mr. Coward.

The first public ordination held by the Nonconformists after the Bartholomew Act was performed in this chapel. On June 22nd, 1694, we are told that it was one of "peculiar solemnity," and lasted from ten in the morning until six in the evening. Dr. Calamy was one of those ordained on this occasion.

The following is an account of this service, given by one who was ordained in Dr. Annesly's time :—

"The manner of that day's proceeding was this: Dr. Annesly began with prayer, then Mr. Alsop preached from I. Peter, v., 1, 2, 3, then Mr. Williams prayed, and made a discourse concerning the nature of ordination; then he mentioned the names of the persons to be ordained, read their several testimonials, that were signed by such ministers as were well acquainted with them, and took notice what places they were severally employed in as preachers; then he called for Mr. Bennett's confession of faith, put the usual questions to him out of the directory of the Westminster Assembly, and prayed over his head; then Mr. Thomas Kentish did the same by Mr. Reynolds. Dr. Annesly did the like by me; Mr. Alsop by Mr. Hill and Mr. King;

Mr. Stretton by Mr. Bradshaw; and Mr. Williams again by Mr. Bayes, and, after all, Mr. Sylvester concluded with a solemn charge, a psalm and a prayer. The whole took up all the day from before ten till past six.

"Before our being thus ordained, we were strictly examined both in philosophy and divinity, and made and defended a thesis, each of us, upon a theological question, being warmly opposed by the several ministers present."

The first minister here was Dr. Samuel Annesly, the grandfather of John and Charles Wesley. In 1642 he was elected by the unanimous vote of the inhabitant ministers of the Church of St. John-the-Evangelist. In 1652 he was nominated one of the lecturers of St. Paul's, and, in 1660, was presented to the living of St. Giles, Cripplegate.

The father of Daniel De Foe worshipped in this church, and also the son. Of Dr. Annesly's worth, Daniel De Foe long entertained a most affectionate remembrance. He has drawn the doctor's character in the following lines:—

"His native candour, his familiar style,
Which did so oft his hearers' hours beguile,
Charmed us with godliness; and while he spake,
We loved the doctrine for the preacher's sake;
While he informed us what those doctrines meant
By dint of practice more than argument."

Mr. Wilson says of Dr. Annesly: "He was a divine of considerable eminence and extensive usefulness." The same author also relates that his goods were seized "for keeping a conventicle." On this circumstance Dr. Calamy relates: "As a judgement of God, that a justice of the peace died as he was signing a warrant for his apprehension." Dr. Annesly died in 1696, aged seventy-seven years. Dr. Williams preached his funeral sermon. The register of St. Leonard, Shoreditch, has this entry for December, 1696: "Samuel Annesly was buried the seventh day, from Spittle Yard."

In 1700 Mr. Benjamin Robinson, a learned and respectable minister, was appointed the pastor. He was one of the preachers of the Merchants' Lecture at Salters' Hall, and took a considerable part in the discussion of the religious disputes which were held in that chapel. In his early days he had kept a school, and was for more

than twenty years a minister of eminence in London. He died in April, 1724, and was buried in Bunhill Fields.

The Rev. Edward Godwin, who had been co-pastor with Mr. Robinson, was invited to the pastorate in 1724. He remained here until his death in 1764. He was considered a good preacher. The congregation, which had considerably declined during the previous few years, showed a good increase of numbers. He was also Friday evening lecturer at the Weigh House. He was buried in Bunhill Fields, where there is an inscription over his tomb.

Mr. Woodhouse, who had been keeping a school near Shifnal, in Shropshire, was minister here for a short time, but the date is uncertain. "He discharged the duties of his ministry with affection, zeal and usefulness, until within a few days of his death."

After this the chapel seems to have experienced a rather varied existence. The successor of Mr. Godwin became a Sandemanian, and the next two ministers were so unsuited to the congregation that the members soon dwindled away. The Presbyterians giving it up, the chapel was taken by a German Lutheran divine from Brown's Lane, Spitalfields, but this gentleman did not long remain. It was then taken by a society of Baptists. The last service was held, and the last sermon preached in the old chapel, by the Rev. Samuel Palmer, of Hackney, on the 15th May, 1795. The building was taken down in 1799.

Maitland, in his history of London, says of Little St. Helens: "A good large place having one or two courts within it, with good old timber houses, well inhabited, some by merchants, at the lower end of which is seated Leathersellers' Hall, and in another part a dissenting meeting house."

In the Guildhall Library there is a manuscript book with the following title: "The Substance of Several Sermons Preached on Different Subjects at the Meeting House in Little Saint Helens, London, by the Rev. Mr. Harman Hood, 1719, written by me, S * A." Then follow a large number of extracts, all written in a beautifully clear hand.

Camomile Street.

In 1766, an Independent meeting house was built in this street. The church had been meeting for about ten years in Miles Lane. The chapel is described as "a good brick building with three galleries."

The congregation was but small, and only a few particulars can be gleaned as to the work carried on.

Mr. Porter, who is described as a lively and agreeable preacher, was the first minister, and remained here for about seven years.

In 1774, Mr. John Reynolds was appointed and remained for thirty years. As a preacher he was not popular, and the congregation much declined under his charge. He died in 1803, and was buried in Bunhill Fields.

The following notice appears in the *Evangelical Magazine* for October, 1802:

"In consequence of the meeting in Princes Street, Finsbury Square, being shortly to be taken down, the Rev. C. Buck and congregation are removed to the Rev. Mr. Reynolds' meeting in Camomile Street."

In 1805, John Clayton, son of the Rev. Dr. Clayton, of the Weigh House Chapel, was appointed the minister, under whose ministry the congregation for some short time increased. Shortly afterwards the church removed to the Poultry Chapel.

Devonshire Square.

As early as 1638 a church of the Particular Baptists, which had migrated from Wapping, met in Meeting House Yard, behind Devonshire Square, Bishopsgate. The original title of this church of time of Charles I., written in Norman-French, is still preserved.

The first minister was the Rev. William Kiffin, a wealthy merchant and noted controversialist of the day.

In 1645, two books were published with the following titles:

"A Looking Glass for the Anabaptists, and the Rest of the Separatists: wherein they may Clearly Behold a Brief Confutation of a

certain Unbiassed, Scandalous Pamphlet entitled 'The Remonstrance of the Anabaptists by Way of Vindication of their Separation.'"

"The Impertinences, Incongruities, Non-consequences, Falsities and Obstinacy of William Kiffin, the Author and Grand Ringleader of that Seduced Sect, is Discovered and Laid Open to the View of every Indifferent-eyed Reader that will not shut his Eyes against the Truth. With certain Queries indicated from Anabaptistical Glosses, together with others propounded for the Information and Conviction (if possible) Reformation of the said William Kiffin and his Proselytes. By Josiah Ricroft, a Well-Wisher to the Truth."

A pamphlet published in the same year by Mr. Kiffin bears the following title: "A Brief Remonstrance and Grounds of those People called Anabaptists for their Separation, &c., or certain Queries concerning their Faith and Practice, propounded by Mr. Robert Poole, answered and refuted by William Kiffin."

It is related of Mr. Kiffin, that being a wealthy man, Charles II., who we know was frequently embarrassed for money, requested the Anabaptists to lend him £40,000. Mr. Kiffin replied that he could not possibly lend so large a sum, but if His Majesty would condescend to accept as a gift the sum of £10,000, it was at his service. The King was quite willing to accept this sum.

On Thursday, July 12th, 1655, Mr. Kiffin was brought before the Lord Mayor at Guildhall, charged with preaching "that the baptism of infants is unlawful." But the Lord Mayor, "being busy," the execution of the penalty was deferred until the following Monday morning. It seems most probable that nothing more was heard of the matter.

The new meeting house, built for Mr. Kiffin by his congregation, was opened on the 1st March, 1686. Mr. Ivimey says: "This meeting house is of an oblong form and has three galleries. It will contain about 600 persons. It was originally fitted up without seats, and had only forms. The only marks of distinction in the meeting house are two raised seats expensively fitted up on each side of the pulpit. These were altered for the accommodation and at the expense of the Lady Dowager Page when the Joiners' Hall church removed from Pinners' Hall to Devonshire Square in June, 1724."

From a church book commencing March, 1664, it appears that some of the people had deserted their brethren. One of these is said

to have "neglected his duty a long time and forsaken the assemblies of his people, and also frequented parish churches, contrary to the true end of his former profession, and taken upon him the charge of a churchwarden." Refusing to appear before the church at the request of the messengers, "brother Kiffin and brother Cooper, he was separated from their communion in a solemn manner according to rule." "Another person on the same day, and for similar conduct, it was unanimously conducted and judged, should be cut off from them as an unfruitful tree."

Mr. Kiffin was one of the five Baptists who were made aldermen by commission from James II., when he deprived the City of London of its Charter. Mr. Wilson says: "He felt obliged nominally to accept the aldermanship, but after holding it for a few months, without meddling much in civic affairs, he obtained a discharge from his troublesome office."

Not much is known as to the later part of Mr. Kiffin's life. About 1692, he had a disagreement with his congregation, which led to his resignation and withdrawal from the church. He died in 1701, aged eighty-six years, and was buried in Bunhill Fields, where there is a monument to his memory.

We read that on the 28th June, 1666, Mr. Thomas Patient was set apart to assist Mr. Kiffin in Devonshire Square, Mr. Harrison and Mr. Knollys assisting on the occasion, but only about a month intervened before death took place. From the church books we read: "July 30, 1666.—Thomas Patient was on the 29th instant discharged by death from his work and office, he being then taken from the evil to come, and having rested from all his labours, leaving a blessed savour behind him of his great usefulness and sober conversation. This his sudden removal being looked upon to be his own great advantage, but the church's sore loss. On this day he was carried to his grave, accompanied by the members of this and other congregations, in a Christian, comely, and decent manner."

From the nature of this record there is no doubt that the plague was the cause of Mr. Patient's death. He had only been ordained about a month when he died on July 29th, and was buried on the following day.

Daniel Dyke was also appointed co-pastor to Mr. Kiffin. He remained there until his death in 1688, aged seventy, and was buried in

Bunhill Fields. He published "The Quaker's Appeal Answered; or, a Full Relation of the Occasion, Progress, and Issue of a Meeting at Barbican between the Baptists and the Quakers. 8vo., 1694."

Joseph Stennett was ordained pastor in 1690. He was employed to revise the metrical version of the Psalms. Dr. Sharp, then Archbishop of York, said: "He had heard such a character of Mr. Stennett, that he thought no man more fit for that work than he, not only for his skill in poetry, but likewise in the Hebrew tongue."

Mr. Stennett wrote the following beautiful epitaph for his father and mother, who were buried at Wallingford:—

"Here lies an holy and an happy pair,
As once in grace they now in glory share;
They dared to suffer, but they feared to sin,
And nobly bore the cross, the crown to win;
So liv'd as not to be afraid to die,
So dy'd as heires of immortality.
Reader, attend tho' dread, they speak to thee,
Tread the same path, the same thine end shall be."

Mr. Stennett also wrote a metrical version of Solomon's Song, and also several sacramental hymns.

Mr. Richard Adams, who had been assistant to Mr. Kiffin, succeeded and continued pastor for about twenty years.

Mr. Mark Key, who had been assistant to Mr. Adams, was then appointed. He was ordained on the 27th December, 1706, Mr. Joseph Maisters, pastor of the church at Joyners' Hall, preaching the sermon. He died in 1726, and was buried in Bunhill Fields. A public funeral was given, it being recorded "that hat-bands, gloves, and cloaks be provided for all the ministers invited." "All the brethren are desired to provide themselves hatbands, gloves, and cloaks for their more decent attendance at the funeral." It is added "to all which the church unanimously agreed, and ordered it to be entered in the church book."

About 1700, a society from Pinners' Hall occupied the chapel for one part of each sabbath, for which the sum of £10 yearly was paid.

At this time the Lady Dowager Page, who was connected with the church, had a pew fitted up for herself and attendants on each side of the pulpit. In the decline of life her servants were accustomed to carry their mistress into the old family pew. Two sermons, an ode,

and a funeral oration were published to commemorate her departure.*

In 1729, the church at Turners' Hall was united with the church in Devonshire Square. This was agreed to on the condition "that the public services should be held as they had been during the lifetime of Mr. Mark Key."

Mr. Sayer Rhudd was the first minister of the united church. In 1733 he gave great offence by visiting France, which step the church refused to sanction. It was agreed that his salary should be withheld until he gave satisfaction. This he refused to do, and so left the church.

Mr. George Braithwaite succeeded, and was minister fourteen years. He published a work entitled "The Nation's Reproach and the Church's Grief, or a Serious Needful Word of Alarm to Those who Needlessly Frequent Taverns and Public Houses, and often Spend the Evening There. In a Letter to my Neighbours and Countrymen." Mr. Braithwaite died in 1748, aged sixty-seven years, and was buried in Bunhill Fields.

In 1750, Mr. John Stevens was appointed the minister, "and was much esteemed by his brethren for about ten years, but at the end of that period he brought reproach upon his name, was dismissed from his office, and excluded from the church." He was thought by many persons to be entirely innocent of the charges.

Mr. Walter Richards succeeded, but did not remain long. Mr. Ivimey says in his history that "he was a man of unsettled principles, eccentric habits, and but of little use."

The succeeding ministers have been Mr. McGowan, Mr. Timothy Thomas, and Dr. Price. During the pastorate of the latter, the old chapel was taken down and rebuilt, the opening sermon being preached by the Rev. Dr. Binney in 1829.

On the 9th April, 1871, closing services were held in the chapel, the building being required for the purposes of the Metropolitan Railway, the church removing to Stoke Newington.

Maitland, in his history, states that "from an early period the Ward of Bishopsgate has been a centre of Nonconformity"; and writing in 1725, he says "there were three Presbyterian, two Independent, and one Quaker's meeting house in the Ward."

**Ancient Meeting Houses.* Pike.

Band Alley, Bishopsgate.

Early in the eighteenth century, in this alley, now called New Street, stood for many years an interesting old meeting house, which had roomy pews, after the custom of the time.

Maitland, in his history of London, describes it as "a large place with three galleries, thirty large pews, and many benches and forms." After the Great Fire, this place, like many others in the City, was appropriated by the Anglican party for their services, the people regaining possession after the churches were rebuilt. Mr. Thomas Vincent was minister here until his death in 1678.

Dr. Daniel Williams, the founder of the famous library known by his name, was chosen pastor here to a numerous congregation. He was a great favourite with William III., and also Thursday lecturer at Pinners' Hall.

On the death of Dr. Bates in 1699, his valuable library, consisting of about 600 volumes, was purchased by Dr. Williams for £1500, who afterwards bequeathed them, together with his own, that they "should be deposited in a convenient place in a freehold building, to be purchased or erected for that purpose," to be "a public library, whereto (to use the testator's own words) such as my trustees appoint shall have access for the perusal of any book in the place where they are lodged." Among the directions of his will is one "that the greater part of his own works should be reprinted every twentieth year for the term of 2000 years." While he made no provision for the improvement of the library, he bequeathed, by the purchase of a single new book, the building which was to receive the books was to be "a throwsters' workhouse or the like," or else a new structure to be erected for the purpose on a "small piece of ground," with one room for a single person who was to give such attendances as could be purchased for £10 a year. This direction, however, was not followed, a handsome building being erected in Red Cross Street for the purpose of the library, which was opened in 1729. In 1864, the building being required for the railway, the books, amounting in all to 22,000 volumes, were lodged in temporary quarters; since which time a handsome building has been erected in Gordon Square, where the library is now situated. The collection of books is from three sources. First, the collection of the founder; secondly, that of Dr. Bates, who died at

Hackney, in 1699; and, thirdly, the collection of Dr. Harris, the minister at Crutched Friars in 1700. Dr. Williams died 26th June, 1715, aged seventy-three.

The lease of the building in Hand Alley expired in 1780, and the church was dissolved.

Dunning's Alley, Bishopsgate.

This meeting house was situate in a large paved thoroughfare leading from Bishopsgate Street into Moorfields. The church, which was General Baptist, met here in the time of Charles II.

In 1646, Mr. John Griffith was the minister. He was confined in Newgate for some time, and in 1680 published a small work, entitled "A Complaint of the Oppressed against Oppressors; or, the Unjust and Arbitrary Proceedings of some Soldiers and Justices against some Sober and Godly Persons in and near London, who now Lie in Stinking Gaols for the Sake of a Good Conscience, with some Reasons why they cannot Swear Allegiance to Obtain Liberty." He was fourteen years in prison, and returned to his church in 1684. He died in 1700, aged seventy-nine years.

Mr. Robert Jennett succeeded. He had been pastor of a church in Goodman's Fields. In 1724, he was still living, but the church was much reduced in numbers, and so remained until his death, which occurred soon after.

In 1698, Captain Pierce Johns left a considerable estate to be divided between six churches of the denomination in London. In this bequest five churches were to have an equal interest, the sixth only a moiety. This smaller share fell to the lot of the church in Dunning's Alley.

At a meeting of the trustees, held in February, 1727, it was resolved that the church in Dunning's Alley had misapplied the money. It was, however, paid them until 1729, when the trustees passed a resolution that the said church was extinct.

Bishopsgate Chapel.

The church meeting here was founded in the year 1700, by Mr. Richard Paine, who, at the time, was a member of the church at

Pinners' Hall, the new congregation meeting in the Embroiderers' Hall, Gutter Lane. Mr. Paine, who was an earnest and zealous preacher, in 1710 changed his views on Baptism, which caused some dissension in the congregation.

Later on, the church found a home at a few other halls. From Embroiderers' Hall it removed to Brewers' Hall, in Aldermanbury; then to Loriners' Hall, in Moorgate Street; and in 1726, to Girdlers Hall.

In 1729, the congregation, which was numerous, but chiefly of the poorer sort, began to seek for a permanent home, which was found in Boar's Head Yard, Petticoat Lane.

In 1734, Mr. Paine left, after a pastorate of thirty-four years Mr. John Hulme being appointed as successor. He did not long remain. Some divisions about this time seem to have occurred. For about seven years the church was without a pastor.

In 1743, Mordecai Edwards was appointed, and soon gathered a large and flourishing congregation. After a brief but brilliant pastorate, he died, and was buried in Bunhill Fields, Dr. Guise preaching his funeral sermon.

In 1750, Mr. Edward Hitchin was appointed minister, and remained twenty-four years.

About 1759, the church removed to White's Row. The minutes, or records, from this date have been preserved, and throw an interesting light on some of the questions which came before the church. Suspensions, and even exclusions on account of bankruptcy, are not unusual. Deputations are frequently appointed to visit members who have been absent from their places for two months, and generally they report that the absentees have irregularly joined other churches.

In 1767, it is reported that a member holds some strange views, and he writes what the minister calls "profane letters" in regard to the doctrine of original sin. Accordingly he is excluded "for denying the imputation of Adam's guilt and for blasphemous treatment of divine things." Certain members complain of Mr. Hitchin's sermons. One says that "he mixed" the Gospel; another that "he larded it;" another that "he made a remark in the pulpit which she did not like"; and another "that Mr. Porter's ministry is more blessed to her than Mr. Hitchin's," to which Mr. Hitchin replies "that she never attended the pastor's ministry regularly during almost the space

of ten years." In 1774, Mr. Hitchin died, and was buried in Bunhill Fields, the church defraying the funeral expenses.

In 1836, the church removed for a short time to the chapel in Bury Street, St. Mary Axe. In this year, the land on which the present chapel stands, in Bishopsgate Street, was purchased for £5000. A flourishing church still exists here, the chapel being one of the only three remaining Nonconformist churches in the City of London.

Salters' Hall Chapel.

This chapel stood in Cannon Street, on the ground now occupied by the General Insurance Company, and was for many years one of the most famous and important meeting houses in London.

The congregation originally assembled at Buckingham House, a spacious mansion on the east side of College Hill.

After the fire, the chapel was built in the grounds of the Salters' Company, St. Swithin's Lane, on land which the company allowed the congregation to use for the purpose. Being in a central position, it was much used for important lectureships. One of these, "The Merchants' Lecture," is still delivered in the City.

The first minister was Mr. Richard Mayo, one of the seceders of 1662, who had held the living of Kingston-on-Thames. He had also been lecturer at St. Mary's, Whitechapel, where he drew crowded congregations. An account of this popular preacher can be found in a small quarto funeral sermon which was sold at "The Three Legs, over against the Stocks Market." The writer of the sermon calls him "the prince of preachers." He died in 1695. His funeral sermon was preached by Mr. Taylor, who said, "His end was like the light of the evening when the sun setteth, an evening without clouds."

William Bates, D.D., was for many years one of the Tuesday lecturers here. His popular talents drew great crowds to hear him.

On the accession of William III. to the throne, Mr. Bates presented to the King an address of congratulation from the dissenting ministers of London.

Previous to his leaving the church, he had been rector of St. Dunstan's-in-the-West.

In his farewell sermon to his parishioners in August, 1662, he said: "I know you expect I should say something concerning my Nonconformity. I shall only say this much: it is neither fancy, fiction, or humour, which makes me not comply, but merely the fear of offending God."

In a funeral sermon on Dr. Bates, preached by Mr. Howe, he said: "His memory, which suffered no apparent decay till the advanced age of seventy-four, was so vigorous that when he had delivered an elegant speech without having penned a word, he could afterwards repeat it to his friends and relations."

Nathaniel Taylor, who succeeded Richard Mayo, was called by Dr. Doddridge the "Watts of Nonconformity." Matthew Henry speaks of him as "A man of wit, worth, and courage." Another writer says: "Nathaniel Taylor was a popular preacher at Salters' Hall. Vivacity of thought, brilliancy of imagination, a retentive memory, warmth of affections, fluency of expression, an agreeable voice, a prepossessing delivery, rendered his public services unanimously pleasing." He died in 1702, aged forty years.

In 1702, William Tong succeeded to the pastorate, and remained twenty-four years. During this period the chapel was crowded, it was said, by the richest congregation in London. When in vigour he was pronounced "the prince of preachers."

Mr. Tong completed Matthew Henry's "Commentary," his contribution being the Epistle to the Hebrews and the Apocalypse. He wrote also a life of the commentator.

Mr. Tong died in 1726, aged sixty-three. It was said that in losing Mr. Tong, the dissenters of that day lost one of their brightest ornaments.

In 1719, Arianism began to prevail at Salters' Hall, where a synod on the subject was held, several strong meetings being held on the matter of "a fixed creed." The meetings were at length divided into two parts, subscribers and non-subscribers. The meetings concluded by the non-subscribers calling out "You that are against persecution, come upstairs," and Thomas Bradbury, of New Court, the leader of the Orthodox party, replying, "You that are for declaring your faith in the doctrine of the Trinity, stay below." *

* An old engraving, in the possession of the Salters' Company, represents this taking place.

The subscribers proved to be fifty-three, the "scandalous majority" fifty-seven. During this controversy, Arianism became the common subject of coffee-house talk. Mr. Wilson, in his history, says of this controversy: "The ill temper discovered by both parties at the Salters' Hall synod, had a very ill aspect in the cause of religion, especially of Nonconformity, and gave advantage to their enemies to speak all manner of evil against them."

In 1730, the largest collection among the Presbyterians for poor country churches was made in this chapel, and amounted to £280. Among the Independents, Mr. Thomas Bragge furnished the largest sum, £300.

In 1716, Mr. John Newman was appointed pastor, and remained for the long period of forty-five years. He was buried at Bunhill Fields, Dr. Doddridge delivering a funeral oration at his grave. For some years he drew crowded congregations, but towards the later part of his life these materially decreased. Mr. Wilson says: "When we consider the fickleness of mankind, this is not at all surprising, and was no diminution of his real worth."

In 1742, Mr. Francis Spilsbury was chosen minister of the church, and remained for the long period of forty years. His knowledge of Latin was so perfect that he not only could write it, but could speak it with as much ease and fluency as his own tongue. He died in 1782, and was buried in Bunhill Fields, where a monument was erected to his memory.

Hugh Farmer succeeded. He was one of Dr. Doddridge's first pupils at the Northampton College. He wrote an exposition on demonology and miracles, which, at the time, aroused much controversy. His manuscripts were all destroyed at his death, according to the strict directions in his will.

In course of time the church passed out of the hands of the Presbyterians and was occupied for a short time by the Christian Evidence Society,—who named it "the Areopagus"—from them passing into the hands of the Baptists in 1827.

The services were continued in the old building until 1830, when a new building was erected up a narrow passage in Cannon Street. This building remained until 1864, when the church was removed to Islington, the site of the chapel being sold for £4,000.

In a small manuscript book (no date), at the Guildhall Library, is the following short account of this meeting house :

"This meeting, so called, was no other way connected with the company than being tenants to them for the long period of 128 years.

"It is traditionally reported that the Court of Salters for a considerable period was composed wholly of Dissenters, and that it is about fifty years only since this exclusiveness was broken into.

"The former pastors were strict Calvinists, the latter ones Baxterians, and the present one is an Arian."

Dr. Robert Windor, who preached the last sermon and published it, says in a note of the minute book of the congregation, "that they met on the 3rd December, 1687, at Buckingham House, College Hill, which was taken by Mayor Broadhurst, and on the 4th April, 1692, agreed to a lease of the Salters' Company of the ground on which the hall formerly stood, and resolved to build a meeting house."

Walbrook.

Mr. Ivimey, in his "History of the Baptists," relates the history of a church in Walbrook. According to his narrative, the members were separatists from a church meeting in Spitalfields, under the care of Mr. William Collins. The records of the church are thus described : "A catalogue of the names of the members of the church now meeting in Walbrook under the care of the Rev. E. Wilson." Then follow the names of about 120 persons, men and women. "A record of the acts of the church commencing 4th January, 1707." The further records "indicate a prosperous state." June 6th, 1708, they agree to "establish a prayer meeting on a Lord's Day morning." The last entry in the church book is by Mr. Ebenezer Wilson on 5th September, 1712. Mr. Crosby, in his history, says of Mr. Wilson : "Though he was a worthy man and a scholar, yet he was not a popular preacher, and as the people were but few in numbers, so they continued, yet he had a tolerable maintenance from them. Some of them being rich, and he being generally respected, they contributed largely to his support." Mr. Wilson died in 1714. After his death the

church left Walbrook, and in June, 1716, removed to Turners' Hall.

Poultry Chapel.

The meeting in connection with this chapel originally commenced from very small beginnings. About the year 1641, a meeting house stood in Anchor Lane, Lower Thames Street, in the parish of St. Dunstan-in-the-East. One of the earliest preachers here was the Rev. Thomas Godwin, where he ministered for about ten years. During the troublous days of the Long Parliament, this gentleman, who seems to have been a man of considerable influence, not only in the City, but in the country generally, was appointed by the House on several occasions to preach the Fast Day Sermons, which had been appointed by the Puritans, in St. Margaret's Church, in Westminster Abbey, and also in St. Paul's Cathedral. His name appears several times in the journals of the House. On the 25th August, 1646, is the following entry: "Ordered that Mr. Ball do from this House desire Mr. Thomas Goodwyn to preach before the House of Commons, at the parish church of St. Margaret's, Westminster, on the Publick Day of Thanksgiving, being Tuesday, the 8th September, now next following."

And on the 10th September, 1646: "Ordered that Mr. Blakiston do from this House give thanks unto Mr. Thomas Goodwyn for the great pains he took in the sermon, preached by him, at the entreaty of this House, on Tuesday last, at St. Margaret's, Westminster, it being a day of Publick Thanksgiving, and desire him to print his sermon, and he is to have the like privilege in printing of it, as others in the like kind have usually had."

In 1650, he was appointed President of Maudlyn College in Oxford.

In connection with these old Puritans, an amusing anecdote is related in the *Spectator*. "About an age ago," says Addison, "it was the fashion in England for everyone that would be thought religious to throw as much sanctity as possible into his face, and in particular to abstain from all appearance of mirth and pleasantry, which were looked upon as the marks of a carnal mind. The saint was of a sorrowful countenance and generally eaten up with spleen and melancholy. A

gentleman who was lately a great ornament to the learned world (Anthony Henley, Esq., who died in August, 1771), has diverted me more than once with an account of a reception which he met with from a very famous Independent minister, who was head of a college in those times. This gentleman was a young adventurer in the republic of letters and just fitted out for the University with a good cargo of Latin and Greek. His friends were resolved that he should try his fortune at an election which was drawing near in the college of which the Independent minister whom I have before mentioned was governor. The youth, according to custom, waited on him in order to be examined. He was received at the door by a servant, who was one of that gloomy generation that was then in fashion. He conducted him, with great silence and seriousness, to a long gallery which was darkened at noonday and had only a single candle burning in it. After a short stay in this melancholy apartment, he was led into a chamber hung with black, where he entertained himself for some time by the glimmering of a taper, until at length the head of the college came out to him from an inner room with half-a-dozen night caps on his head and religious horror on his countenance. The young man trembled, but his fears increased when, instead of being asked what progress he had made in learning, he was examined how he abounded in grace. His Latin and Greek stood him in little stead; he was to give only an account of his soul, whether he was of the number of the elect, what was the occasion of his conversion, upon what day of the month and hour it happened, how it was carried on, and when completed. The whole examination was summed up with one short question, namely, whether he was prepared for death. The boy, who had been bred up by honest parents, was frightened out of his wits at the solemnity of the proceedings, and by the last dreadful interrogatory; so that, making his escape out of the house of mourning, he could never be brought a second time to the examination, as not being able to go through the terrors of it."

Dr. Godwin attended Cromwell in his last illness, and prophesied the Protector's recovery, but in spite of this he died, upon which Dr. Godwin said: "Thou hast deceived us, and we are deceived."

After the death of Cromwell, Dr. Godwin preached for a short time in Fetter Lane. He died in 1679, aged eighty years, and was buried in Bunhill Fields.

About 1672, the church removed to Paved Alley, in Lime Street, the Rev. John Collins being the minister. Mr. Wilson says of this gentleman that "he was a minister of uncommon abilities and greatly signalised himself as a preacher." He was one of the lecturers at Pinners' Hall. He died in 1687.

In 1755, the church, or a portion of it, went to Miles Lane, where it met for about ten years, when a new meeting house in Camomile Street was built, to which a portion of the church removed in the year 1766.

During the pastorate of the Rev. John Clayton, who was appointed in 1805, the church determined to erect a new chapel in the Poultry. The necessary land was purchased of the Corporation for the sum of £2,000 (being the site of the old Poultry Compter, which had been removed in 1817), and a building erected at a cost of £10,000. This was opened on the 17th November, 1819.

Mr. Clayton's connection with the church extended over a period of more than forty years. He resigned the pastorate in 1848, and died in October, 1865, aged eighty-six years.

The Rev. S. B. Bergne succeeded, and was pastor for seven years.

In 1854, Dr. James Spence was appointed, and remained until his retirement in 1867, when he removed to the Old Gravel Pit Chapel, Hackney. He died, February, 1876, aged sixty-five years.

In 1869, Dr. Parker, of Manchester, was appointed, soon after which the land on which the chapel stood was sold to the London Joint Stock Bank for £50,200, having been purchased in 1805, as before stated, for the sum of £2,000.

In 1873, the church was removed to the City Temple, Holborn Viaduct, the cost of the land being £28,000, and the building, with its fittings, £70,000.

Old Jewry.

The congregation worshipping here was first gathered together by the Rev. Edmund Calamy, who, in 1662, had resigned the living of Moreton, in Essex. On coming to London, he preached for some

time in his house at Aldermanbury, and afterwards, when Charles II. proclaimed his "indulgence," to a congregation at Curriers' Hall. It was said that Calamy "was a man born to be loved, and who embraced such liberal views concerning toleration as rendered him singular in the midst of his brethren." He died of consumption in 1685.

Samuel Borfit, who succeeded Calamy, had been minister of High Lever, Essex. He was also fellow of St. John's College, Cambridge. He had but feeble health, and in his later years physical debility prevented him from preaching.

John Shower, an eminent preacher of the day, was elected pastor in 1691. He had commenced preaching in London by undertaking a lecture which had been established in 1678 against Popery at a coffee-house in 'Change Alley. He also assisted Vincent Alsop at Westminster. He then went abroad, and returned to England after the Revolution, when he resumed his lecture, and at the same time was appointed assistant minister to Mr. John Howe at Silver Street, where he remained a year, and was then invited to the ministry at Old Jewry, it being agreed at the time that no one congregation should monopolise two such divines as Howe and Shower.

The congregation then removed to Curriers' Hall, where the numbers so increased that they removed to Jewin Street. This chapel being soon found too small, a new chapel was erected in 1701 in the Old Jewry. This was situate in Meeting House Court, screened from observation by houses being built up in front of it.

The building is described as an extensive and substantial structure. "With its two large central bow windows, one over the other, and four smaller ones on either side, the Dissenters of the days of Queen Anne thought the exterior handsome and imposing. The interior occupied an area of 2,600 square feet. There were three galleries, furnished with seats five or six deep, the entire building being fitted up in a style of great elegance." *

In the later years of his life, Mr. Shower retired to Stoke Newington, and made one of a circle in which he and Watts were the chief ornaments. He died in June, 1715, aged fifty-nine years. It i related that "his warm and devotional affections frequently gave force

* Holden Pike.

to his earnest expostulations by floods of tears, and sublimity to his prayers, by the most exalted intercourse with God."

The following beautiful extract is from a sermon preached by Mr. Shower, being the first that he had delivered since the death of his wife, which occurred 24th August, 1691. The subject of the sermon is "Communion with the Saints in Heaven." He thus concludes: "Let us, therefore, after what hath been said, resolve to have communion with them [the Saints in Heaven], though they are departed, by contemplating what they are and where they are, and what they do, and what they possess, and by rejoycing in their blessedness more than we would have done for their temporal advancement in any kind on earth. Let us desire and endeavour to be as like 'em as we can, by imitating temper and work done in the love of God and the delightful, thankful praises of the Redeemer. When we look up to Heaven, let us think they are there. When we think of Christ in Heaven, let us remember they are part of His Family above. When we think with hope of ent'ring into Heaven ourselves, let us think with joy of meeting them there. Oh! Welcome, welcome, happy morning with Christ and them, never more to part, never more to mourn, never more to sin. O! happy change, O! blessed Society (shall we then cry out) with whom we shall live for ever, to know, to love, to admire, and praise and serve our Common Lord. We formerly sinned together and suffered together. But this is not like our old work on state. Our former darkness, complaint and sorrows, are now vanish'd. This body, this soul, this life, this place, this company, these visions, these fruitions, these services and employments, are not like what we had in the former world, and yet which is the quintessence and spirit of all. This happiness shall last to all eternity, and after millions of ages be as far from ending as when it first began. Fit us, Lord, for such a day, and come, Lord Jesus, come quickly."

Simon Brown, a remarkable preacher of the day, came to the Old Jewry in 1716, and remained about seven years, when mental affliction overtook him, his successor being appointed in 1725.

About this time a course of lectures was established here, being delivered on Tuesday evenings and carried on by several noted ministers of the day. One of these was Dr. Nathaniel Lardner, the subject of his course being "The Credibility of Gospel History."

In 1727, these lectures, or a part of them, were printed. Dr. Lardner died in 1768, aged eighty-five years. "At the time that he became an Old Jewry lecturer his fame had scarcely commenced, and as his elocution was bad, his style inelegant, and the substance of his discourses dry, his audiences were not likely to be very large or much interested." *

In 1726, Dr. Samuel Chandler was appointed assistant minister, and shortly afterwards was appointed pastor, remaining here for the long period of forty years. This was a period of great prosperity for the Old Jewry church. It was said that Dr. Chandler "was loved by the people, respected by the world, and admired by a wide circle of distinguished friends" and to have been "an instructive and animated preacher." He was the author of a large number of sermons printed singly, on various occasions. Four volumes of his discourses were published from his manuscripts after his death.

In order to repair the loss of a large sum of money at the time of the South Sea Scheme in 1720, he established a book-selling business at the "Cross Keys," in the Poultry. Some of his friends said at the time that such a man would be much better employed in writing books than in selling them. He died in 1766, aged seventy-three years, and was buried in Bunhill Fields. At the sale of his library afterwards, several original manuscripts were disposed of. One of his Bibles, interleaved with a large number of notes, is still to be seen in Dr. Williams' library.

The next pastor of the church was Dr. Abraham Rees, the son of a celebrated Welsh Nonconformist. The congregation had much declined when Dr. Rees was called. His first charge was in Southwark. At the time he was considered the most likely man to effect the much-needed restoration, and he partially succeeded. The congregation soon grew both rich and influential.

On the accession of George IV. to the throne, Dr. Rees was selected to take up to the throne the address of congratulation from the Nonconformists. Much of Dr. Rees' fame rests upon his cyclopædia, which he published, and which is contained in forty-five volumes quarto. He died in Finsbury Square, June, 1825, aged eighty-two years, and was buried in Bunhill Fields.

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* *Memoirs of Lardner.*

The last minister of the church was David Davidson, but by this time the congregation had much diminished, and the numbers were still growing less. Soon after, Mr. Davidson resigned the charge.

In 1808, the lease of the old chapel came to an end, when it was removed to Jewin Street.

Dyers' Hall.

There are several halls close together, situate in the neighbourhood of Thames Street, which we find during the eighteenth century sheltered dissenting congregations. Dyers' Hall, which before the fire stood in Old Swan Lane, and was afterwards removed to what was called Little Elbow Lane (but now College Street), was let to a Nonconformist church, the Rev. Thos. Lye, who had held the living of All Hallows, Lombard Street, being the first minister.

Calamy states that Mr. Marsden's church from Founders' Hall met for some time, by permission of Mr. Lye, in Dyers' Hall.

Tallow Chandlers' Hall.

This is another of the old City halls, and one more of the group clustering round and near to Dowgate Hill, which in the seventeenth and early part of the eighteenth centuries were let out to dissenting congregations. Two congregations seem to have met in this hall, one under the Rev. Elias Keach, who had gathered a church at Wapping, then at Goodman's Fields, then removing to this hall. Another church from Gracechurch Street also met here.

One of the early pastors of the church meeting here was Thomas Cole, who had been Principal of St. Mary's Hall, Oxford. He was

also one of the Tuesday lecturers at Pinners' Hall, to which place his congregation removed, and from thence to Loriners' Hall. He is said to have been "a man of good learning, of polite manners, spotless life, and of eminent virtue and piety." He died in 1697.

About 1730, the church was under the care of the Rev. John Noble, when a new meeting house was built in Maidenhead Court, Great Eastcheap, to which it was removed. All traces of this court have now disappeared. Mr. Noble belonged to the society of ministers of "The Particular Persuasion," which met "at the Gloucestershire coffee-house on Monday afternoons."

Mr. Samuel Wilson was assistant for a few years to Mr. Noble. He also held a weekly lecture at the hall, "which was very numerously attended."

Cutlers' Hall.

This hall, which formerly stood in Cloak Lane, Dowgate Hill, and from thence removed to Warwick Lane, was used by an Independent congregation from about 1674 to 1700, when it was dissolved. No further trace of this church can be discovered.

Plumbers' Hall.

This hall was situate in Chequer Yard, Dowgate Hill, now covered by the Cannon Street Railway Station.

Dr. Neal, in his history, relates that the Puritans met here, but were disturbed by the sheriffs and many sent to prison.

There does not appear to have been at any time a regular church gathered in this hall.

Price, in his "History of Nonconformity," relates that "on the 19th of June, 1569, some of the principal leaders of the separation,

who had been meeting in various places in secret, on this day ventured to meet openly in this hall, which they hired for the day under pretence of a meeting. They were discovered by the Sheriffs of London, brought before the Lord Mayor, and committed to the Compter."

Glaziers' Hall.

This hall, which was situate in Thames Street, was used as a church for the Baptists at an early period. It was generally known as the "Glass-house Church."

We read that Mr. John Miles and Mr. Thomas Proud were baptized here in 1649, the pastors at this period being Mr. William Consett and Mr. Edward Draper, both of whom afterwards died in Ireland. The latter published a work, entitled: "Gospel Glory Proclaimed Before the Sons of Men in the Visible and Invisible Worship of God. Wherein the Mystery of God in Christ, and His Royal Spiritual Government Over the Souls and Bodies of His Saints, is Clearly Discovered, Plainly Asserted, and Faithfully Vindicated Against the Deceiver and his Servants, who Endeavour the Assertion thereof upon what Pretence soever. By Edward Draper, an unworthy servant of the Gospel of Christ." This was a quarto volume of 169 pages.

Joyners' Hall.

This hall stood in what is now called Joyners' Hall Buildings, Upper Thames Street. The place was formerly called Friars' Lane, and previous to this Greenwich Lane.

The hall was used as a meeting house of the Particular Baptists about the end of the seventeenth century. Joseph Maisters was the minister about 1667. The congregation at this time was considered to be one of the richest in London. One writer says it was "the richest in England." Mr. Maisters died in 1717, aged seventy-seven years. Crosby, in his history, says that "Mr. Maisters was a very plain and serious preacher, and though he never used a pompous style, or

fierce delivery, yet his preaching was acceptable almost to all, and admired by many serious and judicious Christians of different persuasions, though he himself was a professed Calvinist and Baptist. Possessing a very retentive memory to the last, he only used notes to his sermons."

A later minister was Mr. John Harris. During his time the church was sufficiently wealthy to maintain their pastor and two assistants. During the ministry of his successor the church removed to Pinners' Hall, then vacant by the removal of Dr. Watts' church to Bury Street in 1708. The congregation continued to assemble here on Sunday afternoons until 1723, when a portion of the church removed to Devonshire Square.

In 1751, the numbers had greatly diminished. A short time after this the church was dissolved. Mr. Ivimey, in his history, says (writing in 1813): "It is likely that the supineness of the people, and the indolence of the ministers, contributed not a little towards that event. How disgusting that ministers in full health and in the vigour of youth should preach only once a day to the churches of which they were pastors. It was not likely that spiritual life, union, and zeal, would be excited by such scanty labours, however excellent and learned the sermons might be."

In the minute books of the Joyners' Company there is an entry, dated 22nd May, 1683, "that a conviction had been sworn against the master and wardens, before Sir James Smith, Knt., Alderman, that they did, with a willing mind, permitt and admitt a certain illegal conventicle or convencion at the house in Joyners' Hall, on the 3rd December, in the year aforesaid." . . . The sum of £20 is assessed on them, either or any of them, for every such offence according to ye statute."

In August, 1683, the sum of £6 17s. 6d., was "paid counsellors' fees and other expences about the convencion."

On the 29th December, 1687, the court resolved that "ye said hall with ye stewards' room and ye lobby be let to John and Richard Marriott for a meeting house on every Sunday in ye year, and one day in every month for one year at ye yearly rental of twenty pounds, to make satisfaction for such damage as shall be done to ye said hall by reason of ye said meeting, and to hang ye hall with buckram as it was when formerly used by Mr. Brag."

On the 5th March, 1688-9, application was made on behalf of Mr. Harris, "who meetes in the hall on Sabboth dayes, to abate the rent, and accept of £14 per annum, for that they alledged they could have a continuance much cheaper." To this application the court agreed.

Broken Wharf.

Here stood, in the reign of William III., a large old building, formerly belonging to the Dukes of Norfolk. This was let to the famous Hansard Knollys, who had been for some time preaching in Great St. Helens, where, it is said, he had a thousand hearers. He was afterwards arrested "for preaching against infant baptism," and lodged in Wood Street Compter, but was afterwards discharged, having liberty given him to preach "in any part of Suffolk where the minister of the place did not there preach himself."

Crosby, in his "History of the Baptists," says: "Mr. Knollys was as excellent and successful in the gift of prayer as of preaching, for God was pleased to honour him with several remarkable answers to his prayers, especially during the time of the plague in the City, divers sick persons being suddenly restored even while he was praying with them." He was also one of the lecturers at Pinners' Hall. Mr Knollys died in 1691, aged ninety-three years, and was buried in Bunhill Fields. Mr. Thomas Harrison preached his funeral sermon at Pinners' Hall, which was afterwards published; and Mr. Benjamin Keach published an elegy on his death.

The following epitaph is inscribed on the tomb of Mr. Knollys:

"My only wife that in her life
Liv'd forty years with me,
Lives now in rest, for ever blest
With immortality.

"My dear is gone, left me alone,
For Christ to do and dye;
Who died for me, and died to be
My Saviour God most high."

In 1691, the church was removed to Bagnio Court,* Newgate Street, and about 1700 from thence to Curriers' Hall.

Three Cranes, Upper Thames Street.

An Independent church met for some time in what was then called Fruiterers' Alley, but now Three Cranes, Upper Thames Street. It was not a large building, and was erected about 1739 to take the place of one which had been in use before the fire. Mr. Thomas Gouge, "whose praises are celebrated by Dr. Watts," was the first minister. In 1688, he was one of the Merchant Lecturers at Pinners' Hall. He died in 1700.

Dr. Thomas Ridgly, who had been assisting Mr. Gouge, was appointed successor. At this time the congregation, in consequence of some disputes which had been taking place, was in a very low state. It gradually increased, but was never very large. Dr. Ridgly also lectured on Thursday evenings at Jewin Street, and on Sunday evenings at the Old Jewry. He died in 1734, having been pastor at the Three Cranes for nearly forty years. He was a great friend of Sir Isaac Newton, and the author of "A System of Divinity."

In 1749, Mr. Samuel Pike was appointed the minister. During his charge a serious breach on doctrinal matters took place, which ended in a division of the church, one section remaining, the other section seceding to the church at Little St. Helens. He died in 1778, aged fifty-six years, but had left the church about thirteen years previously.

The congregation was now greatly reduced, but the church was continued until 1798, when it was closed. A short time after this the building was taken by a body of Calvinistic Methodists, who remained for a few years, after which it was taken down.

Great St. Thomas Apostle.

This meeting house, situate over a gateway, was a small and inconvenient building belonging to a congregation which had been

* Now Bath Street.

meeting at a large room in Paternoster Row. There were not more than two or three ministers in succession attached to the place, the church dating from about 1684 to 1742.

The Rev. Benjamin Atkinson was minister here from 1722 to 1741. On his retirement, the church became extinct. The building was afterwards taken for a short time by the Scotch Presbyterians.

Also close at hand, in Bow Lane, a church existed for a short time. This was closed about 1729.

Carter Lane.

A Presbyterian congregation was gathered here from an early date, and was one of the most important Nonconformist churches in London. The first minister was Mr. Matthew Sylvester, who had for some time held the living of Gunnerly, Lincolnshire; but on account of the Act of Uniformity, had resigned it. He first gathered a congregation in Meeting House Court, Blackfriars, thence removing in 1734 to Carter Lane. He was also one of the preachers of the "Morning Exercises" at Cripplegate Church. He died in 1707, aged seventy-one years. Dr. Calamy says of him: "Mr. Sylvester was an able divine, a good linguist, no mean scholar, an excellent casuist, an admirable sextuary, and of uncommon eloquence."

This church was honoured by the assistance of two of the greatest ornaments of Nonconformity of the day—Richard Baxter and Edmund Calamy. Both of these ministers assisted from time to time in the work of the church at this place.

In 1708, Dr. Samuel Wright was appointed to succeed Mr. Sylvester. For thirty-eight years he ministered here to a numerous and influential congregation. He was considered an eloquent preacher, and during his ministry the church was in a flourishing condition. He was also one of the lecturers at Salters' Hall and at Little St. Helens. He died in 1746, aged sixty-four years.

For some few years there was a succession of good men as ministers here. Dr. John Gill was ordained minister in 1719, and remained until his death in 1771. To him succeeded Dr. John Rippon. Soon after this the congregation gradually declined.

Mr. Wilson, writing in 1808, says of this chapel that "it is a substantial brick building, square form, and three galleries, the inside being finished with remarkable neatness, scarcely equalled by any place of worship among the Dissenters in London, and in colour much better suited to the solemnity of Divine worship than the theatrical style of decoration adopted in many of our modern chapels. Though the morning congregation is far from being large, the afternoon audience is much smaller, and presents the melancholy spectacle of a noble place of worship nearly deserted."

Other ministers followed, but none succeeded in regaining the prosperity which the church had formerly enjoyed.

Henry Ireson was the last minister. He officiated at the last service held in the old chapel on Sunday, 13th October, 1861. The church then removed to Islington.

The *Christian Reformer* says, alluding to this occasion, that "the closing service would not be one of lamentation over decay."

Holden Pike, in his history, says: "On the memorable day already mentioned, a large concourse was attracted by the last sermon in a building of so many and great associations. Let us venture to hope, notwithstanding, that to many the season was one of mourning; for although a new chapel has arisen at Islington, the spectacle descried from our standpoint is that of a noble barque wrecked on the breakers of 'unsound doctrine.'"

Old Bailey.

Towards the beginning of the eighteenth century, a meeting house existed here, and was occupied by the Presbyterians. Very little is known of its history, but the church is mentioned in 1738 in a list of licensed places.

Shoe Lane.

After the death of the Rev. William Romaine, the Rector of St. Andrew-by-the-Wardrobe, a few who had been members of his congregation took an upper room in Eagle and Child Alley, leading from

Fleet Market into Shoe Lane. It was fitted up as a place of worship, the Rev. Samuel Eyles, a Calvinistic Baptist, being the first minister. He had another congregation in Cornwall, where he spent six months in the year. As his people (says Mr. Wilson) could not endure any other preacher, "they met during his absence, and employed themselves in reading his sermons which he wrote for their use."

Salisbury Court, Fleet Street.

In the reign of Charles II., a small meeting house existed in this court. It consisted of four rooms opening into each other.

Maitland, in his history, mentions Mr. John Fowl as occupying it during the plague of 1665.

Mr. Christopher Nesse, who came to London in 1675, preached here for about thirty years. He was the author of "A History and Mystery of the Old and New Testament," which was published in four volumes folio. He died in 1705, aged eighty-four years, having been a preacher of the Gospel for sixty years, and was buried in Bunhill Fields.

Fetter Lane.

There were originally three chapels in this lane, two being occupied by the Independents and one by the Moravian Brethren, who still meet here. The latter stands on ground occupied since the fire by a meeting house of some kind. The original building is said to have consisted of four rooms opening into each other, and contained seventeen pews and divers benches; also to have had two entrances, in order that the preacher, when danger was near, might be able to escape.

Mr. Turner, who had held the living of Sunbury, but had resigned, was one of the first ministers. This gentleman was very active in preaching during the plague of 1665. We read that "Richard Baxter began a Friday Lecture on January 24th, 1671, at Mr. Turner's, in Fetter Lane, with great convenience and a considerable blessing, but he never took anything for his pains."

We also read of meetings being held, and lectures given, at "Mr. Jollies, in Fetter Lane."

Richard Baxter was minister here for about ten years, resigning his charge in 1682.

The Independents then took possession of the chapel under Mr. Stephen Lobb. This gentleman was one of the most popular divines of the period, and drew together very large congregations. He was also a great favourite with James II., and at the time suffered very severe censure for taking up to the king an address of thanks for the indulgence which had been granted to the Dissenters. He died in the midst of his work in 1699.

During the latter part of Mr. Lobb's pastorate, Mr. Thomas Godwin, the son of Dr. Thomas Godwin, was appointed to assist in the work. On the death of Mr. Lobb, Mr. Godwin removed to Pinner. This young minister, with three others, carried on an evening lecture at a coffee-house in the City. This was attended by some of the most prominent merchants in London. Dr. Calamy says: "Mr. Godwin was a person of great and universal literature, of a most gentle and obliging temper, and who lived usefully upon his estate."

Mr. Benoni Rowe was pastor here for a short time. He was said "to be a man of very good qualities, but not popular as a preacher." He died in 1706.

In 1710, Mr. Thomas Bradbury was appointed. It was during his pastorate that the riots, caused by the attack of Dr. Sachareren on the Dissenters, took place, the chapel being burnt to the ground. Mr. Bradbury had been for about two years minister of a church at Stepney, from which church the following testimonial was given to the church in Fetter Lane: "To the church of Christ assembling in Fetter Lane, whereof the Rev. Benoni Rowe was formerly pastor. Whereas, our well-beloved brother, Mr. Thomas Bradbury, has been for about these two years in communion with the church at Stepney, and has possessed a particular reputation and respect in the hearts of the congregation, but is now, by the holy Providence of God, called to settle with you. We do therefore, in compliance with your desire, dismiss him from his relation here, and heartily recommend him to you, not as a common brother, but as a more public useful servant of Jesus Christ, with our earnest prayer that he may be made a singular

blessing to you, and an eminent instrument in God's hand to add much people to the Lord."

In 1728, some unfortunate differences arose between Mr. Bradbury and his congregation, which caused his retirement from the church, and removing to New Court Chapel, where he remained until his death in 1759. He preached his last sermon on the 12th August of that year.

In 1732, a considerable section of the church determined to build a new meeting house on the opposite side of the way. In this building a church has continued until recently to meet. John Wesley was for some time connected with the church here. It was in Fetter Lane Chapel he first met Peter Bohler, a minister of the Moravian Church, but it was soon found that those two good men could not agree upon several important doctrinal points. The matters in dispute were discussed, and after a short debate Wesley was prohibited preaching at the church, with the result that he formed a distinct community, which was the beginning of the Methodist Society. Ten days after this, Wesley received a letter from one of the Moravian Brethren in Germany, advising him and his brother to deliver up "the instruction of souls" to the Moravians, "for you," adds the writer, "only instruct them in such errors that they will be damned at the last."

John Wesley was one of the early members of the Fetter Lane Society. The rules of this society were printed under the title of "Orders of a Religious Society meeting in Fetter Lane in obedience to the Command of God, by St. James and by the advice of Peter Bohler, 1738." This society first met at the house of James Hatton, West of Temple Bar, where he carried on the business of a bookseller. Owing to increasing numbers, they removed in 1738 to the chapel in Fetter Lane, then known as "The Great Meeting House," or "Bradbury's Meeting House," situate between Neville's Court and Fleet Street.

In 1803, the office of pastor was vacant for fifteen months, after which Mr. G. Burder was appointed. In his time the congregation, which had much decreased, soon grew in numbers. The building was thoroughly repaired and a fourth gallery added.

An original engraving of the interior of the old building, as it doubtless appeared at the time of its first occupancy by the United Brethren, shows a lofty edifice, with galleries on both sides and at the

west end, a high pulpit at the east end, unprovided with stairs, but entered from an adjoining room. The building was lighted by two rows of windows on each side. Fixed benches ran round the wainscotted walls, while the middle was occupied by moveable seats without backs. A drawing of the exterior of the building about the year 1784 shows the roof surmounted by a cupola with the "Lamb and Flag" as a vane.

Silver Street.

In a narrow place, called Meeting House Yard, in Silver Street, stood a small chapel. It was built soon after the fire, and was almost entirely closed in from the street, in order that, at the time it was built, it should be as far as possible screened from public observation. The building was small and oblong, with three galleries plainly fitted up.

Dr. Lazarus Seaman, an eminent Presbyterian divine, was the first minister. This was a man of some note. He was master of Peterhouse College, Cambridge, and afterwards the lecturer at St. Martin's, Ludgate, and Rector of All Hallows, Bread Street. These appointments he resigned in 1662. He was one of the commissioners sent by Parliament to treat with Charles I., when the king was a prisoner in the Isle of Wight, and also a member of the Westminster Assembly of Divines. Dr. Seaman died in 1657, leaving behind him a valuable library, the first that was sold by auction in England, realising £700. Dr. Calamy says of him: "Dr. Seaman was an excellent casuist, a dext'rous expositor, and both a judicious and moving preacher."

Dr. Jacomb, who succeeded, was a man of considerable learning. He had held the living of St. Martin's, Ludgate; he was Fellow of Trinity College, Cambridge; Chaplain to the Dowager Duchess of Exeter, daughter of the Earl of Bridgewater; and also took part in the Conference at the Savoy in 1661. He died at the house of the Countess of Exeter in Little Britain, in 1687, aged sixty-six years. He left behind him an incomparable library of the most valuable books in all parts of learning, which was afterwards sold, realizing

£1300. Dr. Calamy says: "Mr. Jacomb was a Nonconformist upon moderate principles, much rather choosing to have been comprehended in the National Church than to have separated from it."

The celebrated John Howe succeeded to the pastorate. It is related that "not a few persons of figure attended his ministry." He was for some time Chaplain to Cromwell, and was appointed by Christ Church, Oxford, to the living of Torrington, Devon. He remained here until the Act of Uniformity compelled him to resign. At the time of the Revolution, 1688, Mr. Howe took up an address from the dissenting ministers to the Prince of Orange, and, it is related, "made a handsome speech" on the occasion. Dr. Calamy, in his history, relates the manner in which Dr. Howe conducted the services on the public fast days, which, at that time, were very frequent. "He began at nine o'clock in the morning with a prayer of a quarter-of-an-hour, in which he begged for a blessing on the work of the day; read and expounded Scripture for about three-quarters-of-an-hour; preached another hour; the people then sang for about a quarter-of-an-hour, during which time he retired and took a little refreshment; he then went into the pulpit again, prayed for another hour, preached another hour, and then, with a prayer of half-an-hour, concluded the service at about four o'clock in the evening." The following is from an old writer: "A young minister, who wishes to attain eminence in his profession, if he has not the works of John Howe, and can procure them in no other way, should sell his coat and buy them; and if that will not suffice, let him sell his bed and lie on the floor, and if he spend his days in reading them, he will not complain that he lies hard at night." Mr. Howe died in 1705, aged seventy-five years.

The famous Lord Mayor, Sir Thomas Abney, worshipped constantly in this church with his family, and during his Mayoralty, in 1701, publicly attended the services. It is recorded as an evidence of his piety, on the evening of the day on which he entered upon his office, he withdrew silently from the public assembly at Guildhall, after supper, went to his own house, there performed family worship, and then returned to the Company.

The Rev. Jeremiah Smith, one of the pastors of the church when Sir Thomas died, gives a short account of the family religion of this famous Nonconformist knight. "Here were every day the morning and evening sacrifices of prayer and praise, and reading the holy

scriptures. The Lord's day he strictly observed and sanctified. God was solemnly sought and worshipped, both before and after the family's attendance on public ordinances. The repetitions of sermons, the reading of good books, the instruction of the household, and the singing of the Divine praises together, were much of the sacred employment of the holy day; variety and brevity making the whole not burdensome but pleasant, leaving, at the same time, room for the devotions of the closet as well as for intervening works of necessity and mercy. Through the whole course of his life he was priest in his own family, except when a minister happened to be present.*

In 1705, the Independents met here under the ministry of the Rev. Daniel Neal, the well-known historian of the Puritans. He held the pastorate for thirty-six years. His congregation so much increased that he removed to a larger meeting house in Jewin Street. He died in 1743, and was buried in Bunhill Fields. This society lasted until about 1789, when the congregation met in the afternoon only; another congregation, which had separated from the church in Monkall Street, assembling in the morning.

From 1709 to 1723 the Rev. Jeremy Smith was one of the ministers here. He was one of the continuators of Matthew Henry's "Commentary," and is described as "a man of eminent abilities, though in the decline of life the failure of his voice occasioned a diminution of his hearers, and obscured his eminent worth." He died in 1723, aged seventy years.

The Rev. Thomas Wills, who came to the church in 1789, drew crowded congregations until 1797, when, through infirmity, his popularity began to wane. In that year a neighbouring preacher fixed his quarters at a meeting house in Grub Street close by. "Being something new, many of the Silver Street congregation floated to hear him," to the great grief of Mr. Wills, who was soon wholly laid aside.

Mr. Wilson, in his history, says (writing in 1808): "From a small plain structure adapted to the use of old-fashioned Nonconformists, the church in Silver Street has been metamorphosed into a large and splendid chapel, with every attraction that can dazzle the sense of the religious public. The liturgy of the Church of England and

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* Orme's *Life of John Owen.*

the Countess of Huntingdon's hymns were introduced, an organ erected, and the name of the place altered from Silver Street Meeting to Silver Street Chapel."

On the appointment in 1808 of Mr. Evan Jones, further extensive alterations were made. Mr. Wilson says: "The fitting up is in the highest style of elegance. The pews and walls of about half the chapel are covered with crimson baize, and as the place is well lighted and the congregation numerous, the effect on a winter's evening is particularly striking. The area is fitted up with pews and seats, and are let out to the public by quarterly tickets. The three large galleries are also ticketed. It is evident, therefore, that few of the poorer people attend. Among the attractions at Silver Street, besides a variety of preachers, are an elegant and commodious building, an organ, and a prayer reciter, with his paraphernalia of office, and a crowded congregation.

"This constant change, which is founded on policy, is also productive of a roving disposition in religious professors, who are thereby rendered unfit for a stated ministry."

In 1828, Dr. Bennett was appointed to the pastorate. His ministry was attended by large congregations. That which brought Dr. Bennett prominently before the public was a controversy in which he engaged with an infidel named Robert Taylor, who made a good deal of noise in the metropolis in the year 1831.

In 1840, the old chapel was used for other purposes, and, in 1842, the foundation stone of the present building, in Falcon Square, was laid by Dr. Bennett, the cost of its erection being about £7,000. This is one of the few Nonconformist churches still remaining in the old City. A good work is still being carried on, and a good congregation still attend.

Haberdashers' Hall.

This meeting house was dedicated to religious purposes in the reign of Charles II. It was a very small and inconvenient building of oblong shape, with galleries. Both Independents and Presbyterians seem to have met here.

Mr. Theophilus Gale was an early Presbyterian minister. He

was a fellow of Magdalen College, Oxford, and also preached in Winchester Cathedral until he left the church in 1662. It is related of him that, leaving London for a short time, he left all his papers and writings to the care of a friend in the City. On his return he saw London in flames, and was much distressed as to the fate of his books and papers. On meeting his friend he was told that in removing his goods to a place of safety, the last cart not being full, they looked about in a hurry for something to put in it, and, seeing a desk near, they had thrown it in to make a load, "which he was not a little pleased to hear." Mr. Gale died in 1678, aged forty-nine years, and was buried in Bunhill Fields, where a memorial stone exists to his memory. He left all his estate "for the education and benefit of poor young scholars."

Mr. Richard Stretton was an early minister of this church. He had held the living of Petworth in Surrey, but resigned it in 1662. In 1683 he was imprisoned in Newgate six months for refusing to take the Oxford Oath. During his imprisonment he assisted the Ordinary in preparing the condemned criminals for their death. Dr. Calamy says: "Mr. Wood, the Oxonian, represents Mr. Stretton as a traveller on the seas, whereas he hath told me himself, more than once, that the Lambeth ferry boat was the biggest vessell he ever was in." Mr. Stretton died in 1712, and was buried in Bunhill Fields.

William Strong, another minister here, was a member of the Westminster Assembly of Divines, and also one of the Parliamentary preachers.

Dr. Theophilus Lobb, a gentleman who combined the office of doctor and preacher, was appointed to the church in 1732, which was then in a very low state. His ministry did not tend to revive matters. At its close, in 1734, the "congregation came to a resolution of breaking up their church state."

After this the Independents took the church. The Rev. Robert Wright, who had a church at Girdlers' Hall, removed here. He died in 1743. It is said that, "being of a retired and melancholy disposition, and having a bad state of health, his congregation latterly declined."

Dr. Thomas Gibbons succeeded to the ministry in 1743. He was one of the tutors at the Dissenting Academy at Mile End, and one of the evening lecturers at Monkwell Street. He died in 1785, and was buried in Bunhill Fields. The small chapel continued to be used until a few

years since, when the congregation, having almost disappeared, the building was converted to business premises.

Brewers' Hall.

This fine old hall still stands in Addle Street, Wood Street. It was let to the Nonconformists during the seventeenth and eighteenth centuries.

The Rev. Richard Payne, an Independent minister, had a flourishing congregation here for some time, but being dissatisfied with something, the church went to Loriners' Hall, and then took refuge in Petticoat Lane.

In 1733, the Baptists had a church here, but its later history is not known.

On the 5th July, 1671, application was made to the Court of the Company by the churchwardens of St. Mary, Aldermanbury, "for the parishioners of the said parish to meet in the rooms now used by the Company for their Court Room on Sabbath days, for that their parish church was not yet restored." Permission was granted.

On the 29th March, 1672, another application was made, "and humble request to the Court for the use of the hall for the parishioners on Sabbath days in the morning, and gave the Company thanks for the use of the room in which they had leave to meet hitherto." This application was also granted on condition "that they make good such damage or spoil as shall happen to be done by reason of their meeting there, which they did promise to do."

On the 12th April, 1688, "an agreement was made with Richard Hulog for the letting of the hall, little parlour, long room, and musick room at £32 per annum, the same to be used on every Lord's Day and one week day every month, if desired, for the morning lecture."

On the 9th May, 1729, "it is ordered that Mr. Edwards and the other gentlemen shall have the use of the great room in the hall for Divine worship at £22 per annum, upon the same terms as they had it before, for £30 a year."

Coachmakers' Hall.

This hall, which stood in Addle Street, Aldermanbury, was one more of the old livery halls let out to the Nonconformists for a meeting house.

There is very little to be related in connection with it. Mr. James Kelly, an Anti-Moravian, occupied it for a short time, then going to Crosby Square. Soon afterwards the hall was let to some Separatists from the church in Red Cross Street.

Plasterers' Hall.

In this hall, which formerly stood in Addle Street, an Independent church was formed by the Rev. Nathaniel Partridge, who, according to Dr. Calamy, had been rejected from St. Michael's in the town of St. Albans. From 1666 to 1684 he was minister at the hall. During this time he was tried for preaching and sent to Newgate for six months. He died in 1684.

The Rev. John Faldo succeeded him. He was a great writer. Among his works is one entitled "Quakerism no Christianity." He also preached a course of sermons at the hall, in order to bring about a Union of Independents and Presbyterians. Mr. Wilson says of him: "He was a sensible and worthy man, but, it is apprehended, not popular as a preacher." He died 1692, aged fifty-seven years, and was buried at Bunhill Fields.

A short time after this the hall was taken by the society for training young men for the ministry among the Independents, and was known as the "City College for Independent Ministers." The earliest tutor was the Rev. Dr. Chauncey, a man well known in the City at the time. Among the Professors was Dr. John Walker. "He was a men of very superior acquirements, and in the knowledge of oriental languages had but few superiors in the kingdom." He died in 1770, in which year the academy was transferred to Homerton.

The last pastor of the church in this hall was the Rev. Thomas Charlton, who died in 1755.

Embroiderers' Hall.

This hall, situate in Gutter Lane, Cheapside, was used in similar way to many other of the old civic halls for a few years, as a meeting place for Nonconformists.

Mr. Alexander Shields, a Scotchman, was here for some little time. In 1685, he was apprehended, taken before the Lord Mayor, and sent to Bridewell. Shortly after this he returned to Scotland.

A church seems to have remained here for a short time after, as we read of a Mr. Richard Pain, who gathered together here a Baptist Church about the year 1700. He removed after a short period to Brewers' Hall, Aldermanbury.

Girdlers' Hall.

This hall, which stands on the east side of Basinghall Street, sheltered for some few years a small Independent congregation. Mr. Wilson says that "it was a small building with one gallery."

Mr. George Griffith, who about 1666 was the first minister, had been preacher of the Charterhouse. He also held a weekly lecture at St. Bartholomew-by-the-Exchange. There is a painting of him in Dr. Williams' Library. Dr. Calamy says: "He was much followed in his younger years, and reckoned a man of great invention and devotion in prayer; but when he grew old his congregation declined." He died in 1694.

His successor, Mr. Tate, did not remain long. The congregation, which had never been large, gradually declined until about 1710, when the church was dissolved.

In 1752 it was reported to the Court of the Company "that some persons were willing to take the hall for the use of a dissenting congregation." It was then resolved that the hall be let for "not less than seven years at the yearly rent of £30."

Aldermanbury.

The Rev. Edmund Calamy, whose grandfather of the same name had, in 1662, resigned the living of St. Mary, Aldermanbury, gathered a congregation in this street; the exact spot is not at present known. The church was afterwards removed to Plasterers' Hall.

In the vestry minute books of the church of St. Mary appears the following entry:

"1639, May 27th.—The late election of our minister, Mr. Edmund Calamy, was confirmed by general consent, and ordered that he shall have for his maintenance £160 per annum, which money is to be gathered by the churchwardens for the time being, or some others, and to be paid quarterly. And it is ordered that Mr. Calamy shall by himself, or some other preacher, thrice a week, that is, once upon the Lord's day in the morning, and upon Wednesday in the afternoon, preach the ordinary lecture by himself, and upon the Lord's day, in the afternoon, by some other. And it was propounded whether every man would give the same rate which formerly they gave to Dr. Stoughton, and it was consented unto without any contradiction, and Mr. Edmund Calamy to come to us at Midsummer next, or presently after, and to preach as formerly hath been done, that is, three-fourths of the year, from Michaelmas to Midsummer, three sermons a week, and from Midsummer to Michaelmas two sermons a week."

In the following September we read that "Robert, Earl of Warwick applied to the vestry for a pew in their church, when they offered him that in which Mr. Calamy's family usually sat, or permission to build himself one at the end of a little gallery, as His Honour shall think fit." This circumstance seems to show that Mr. Calamy's congregation was a large one, or that there was very little space accommodation; in fact, we read that "Thither multitudes were accustomed to flock to hear the Gospel, and the narrow streets leading to the place of worship were blocked up, service after service, with three score coaches, the minimum number of vehicles, which, according to the preacher's grandson, conveyed the wealthy Presbyterian to the old church door."

It is related in Calamy's times how that the good old doctor "lived to see London in ashes, the sight of which broke his heart. He was driven through the ruins in a coach, and seeing the desolate condition of a once so flourishing city, for which he had so great an affection,

his tender spirit received such impressions as he could never wear off. He went home and never went out of his chamber more, but died within a month."

The following notice was issued, dated 1st December, 1645, and signed by the Lord Mayor:

"Whereas, at the entreaty of Mr. Calamy and other ministers, as it was represented to me by certain citizens, I did lately give an allowance to them to meet and dispute with certain Anabaptists; and whence, I understood you in pursuance of that allowance, there is a public dispute intended on Wednesday next, December 3rd, in the church of Aldermanbury, and there is likely to be an extraordinary concourse of people from all parts of the city, and from other places; and that in these times of distraction there may be hazard of the disturbance of the public peace; I have, therefore, thought fit, upon serious consideration, for prevention of the inconveniences that may happen thereby, to forbid the said meeting on Wednesday next, or at any other time in a public way, before I shall receive the pleasure of the Honourable House of Parliament touching the same, which with all convenience I shall endeavour to know.

"Thomas Adams,
"Lord Mayor."

[This is taken from a placard in the British Museum.]

The Rev. Joseph Barber was minister of this church for the long period of sixty-four years. He died in 1810, aged eighty-three years, and was buried in Bunhill Fields, where a stone was erected to his memory.

During the time that Mr. Calamy was rector here there seems to have been a dispute with one of the lecturers at the church on some point of doctrine.

In 1645, was published a tract with the following title: "Truth Shut Out of Doors; or, a Briefe and True Narrative of the Occasion and Manner of some of Aldermanbury Parish in Shutting their Church Doors against me. Published for the Cleering of the Truth from False Reports, and more especially for the Satisfaction of those Worthy Underwriters who chose me to perform that Catechisticall Lecture, to whom I ought to give a Just Account of my Carriage therein. By me, Henry Barton. London: Printed for Giles Chalvers at 'The Black Spread Eagle,' at the West End of Paul's, 1645."

To this work a reply was soon forthcoming, which was published with the following title: "The Door of Truth Opened; or, a Briefe and True Narrative of the Occasion how Mr. Henry Barton came to Shut Himself Out of the Church Doors of Aldermanbury. Published in answer to a Paper called 'Truth Shut Out of Doors,' for the Vindication of the Minister and People of Aldermanbury, who are, in that Paper, most Wrongfully and Unjustly Charged; and also for the Undeceiving of the Underwriters and of all those that are Misinformed about this Business. In the Name and with the Consent of the whole Church of Aldermanbure. London: Printed for Christopher Meredith, at 'The Crane,' in Paul's Church Yard, 1645."

Monkwell Street.

In Monkwell Street, or as it used to be called, Mugwell Street, stood, until the beginning of the century, one of the oldest of the London meeting houses. It was one of the first built after the fire. It is described as "a large substantial brick building, of a square form, with three deep galleries," and being situate up a gateway for the purposes of concealment. It was built for the Rev. Thomas Doolittle, who for nine years was Rector of St. Alphege, London Wall, and, in 1662, resigned the living. A dwelling house communicated with the chapel, which had often been the means of escape when minister or congregation had been interrupted by the soldiers.

Upon the indulgence being granted to Nonconformists in 1672, Mr. Doolittle took out a licence, which is still preserved in Dr. Williams' Library, Gordon Square, being an interesting document. It is here given:

"Carolus II.

"Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all mayors, bailiffs, constables, and others, our officers and ministers, civill and military, whom it may concern, greeting. In pursuance of our declaration of the 11th of March, 1671-2, wee allowed, and wee do hereby allow, of a certain room adjoining to the dwelling house of Thomas Doolittle, in Mugwell Street, to bee a place for the use of such as do not conforme

to the Church of England, who are in the persuasion commonly called Presbyterians, to meet and assemble in, in order to their public worship and devotion, and all and singular, our officers and ministers, ecclesiasticall, civill, and military, whom it may concerne, are to take due notice hereof, and they and any of them are hereby strictly charged and required to hinder any tumult or disturbance, and to protect them in their said meeting and assembly.

"Given at our Court at Whitehall the 2nd day of April, in the 24th year of our Reign, 1672.

"By His Majesty's Command.

"Arlington."

Mr. Doolittle died in 1707, and was buried in Bunhill Fields. Two of his works—"A Treatise on the Sacraments," and "A Call to Delaying Sinners"—went through at the time several editions. Palmer, in his "Nonconformists' Memorial," says that Mr. Doolittle, "though a very worthy and diligent divine, was not very eminent for compass of knowledge or depth of thought."

Mr. Doolittle, while living in London, opened a boarding school at Moorfields, where he had twenty-eight pupils, removing it soon after to Woodford Bridge.

Among these who succeeded to the ministry in this church was the Rev. James Fordyce, who occupied the pulpit for some years, and at the same time enjoyed a large degree of popularity.

In 1760, he had a unanimous invitation to become co-pastor with the aged minister of the church, Dr. Lawrence. At his death, soon after, he was appointed successor. The congregation rapidly increased. It is said that "eloquence in the pulpit was his study and pursuit. This brought around him a congregation of young gentlemen and young ladies of the first respectability in the city, and to them he considered it his business to preach. Though a man of unfeigned piety, the radical defect consisted in his not bringing forward habitually and abundantly the peculiar principles of the Gospel of Christ." Towards the close of his ministry the congregation declined, and in 1782 he resigned the charge.

Mr. Wilson makes these remarks: "Fashion and curiosity, it will readily be imagined, had some effect for a time in producing the throng of his hearers, but the attachment of persons actuated by such motives will be as capricious and variable as their minds. They will change

their preachers as they change their dress, not from their own taste, for, in general, they have none, but from the desire of being where others are, of doing what others do, and of admiring what others admire."

Dr. Fordyce died in 1796, aged seventy-six years.

This chapel was one of those honoured by the preaching of John Bunyan, who occupied the pulpit once or twice a year on his visits to the metropolis, after his liberation from Bedford Gaol.

Writing in 1808, Mr. Wilson says that "Monkwell Street Chapel exhibits at present a melancholy contrast to its former prosperous state. At present the number of pews greatly exceeds that of the hearers, who are so few that the ends of public worship seem scarcely answered by their meeting together. With the falling off of the congregation there has been an equal declension from the doctrines taught by the earlier pastors of this society."

After the death of Mr. Fordyce, this chapel had rather a chequered existence. It was let out to several ministers in succession, but none succeeded in gathering together a congregation. In a few years the building was finally closed.

Jewin Street.

Near and around this spot were clustered a considerable number of meeting houses.

The street itself takes its name from an old burial ground belonging to the Jews which existed here.

Mr. Grimes, who came from Ireland, was one of the first ministers. He was one of those who had left the church, and opened a meeting at "The Cockpit," in this street. He was followed by Mr. William Jenkyn, who had been lecturer at St. Nicholas Acons, and also at St. Ann's, Blackfriars. He had also been minister of Sudbury, in Suffolk, and later on was chosen minister of Christ Church, Newgate Street. He was one of the ministers who signed the remonstrance against bringing the King to trial, and afterwards refused to observe the public thanksgiving ordered by the Parliament, for which he was suspended from the ministry. Upon the Act of Indulgence, 1672, passing, the

meeting house in Jewin Street was erected for him, when he soon gathered together a good congregation. He was selected, also, as one of the Merchant Lecturers at Pinners' Hall.

In 1684, together with three other ministers, in the middle of a service in which they were engaged, he was taken before two aldermen, Sir James Edwards and Sir James Smith, and required to take the Oxford Oath, and, upon his refusal to do so, was lodged in Newgate, where he soon afterwards died in 1715. His daughter, at her father's funeral, gave away some mourning rings, on which were inscribed "William Jenkyn, murdered in Newgate." He was buried in Bunhill Fields.

In 1760, the Independents took the building, Mr. Joseph Hart being the first pastor. He remained until his death in 1768. He had large congregations; he also published a volume of hymns, which for many years had a very large circulation. His funeral was supposed to have been attended in Bunhill Fields by not less than 20,000 persons.

After this the Baptists seem to have held the chapel for a short time, but the history is difficult to follow.

Another meeting house in this street was built in 1808, for a congregation who had been worshipping in the Old Jewry, Dr. Rees laying the first stone of the new building. It was used as a place of public worship until a few years since, when the building was taken down.

The Rev. Joseph Irons, of the Grove Chapel, Camberwell, had, in 1843, a Wednesday evening lecture, which was always crowded.

For some years the Welsh Calvinistic Methodists had a chapel in this street. This chapel had been founded in 1774 in Smithfield, and afterwards removed to Wilderness Row, from there removing to Jewin Crescent.

On September 22nd, 1878, the last sermons were preached in this chapel previous to its demolition.

On April 15th, 1878, the memorial stone of a new building in Fann Street, Aldersgate, was laid, and on February 17th, 1879, the new building, a handsome Gothic structure, costing £10,000, was opened for public worship.

Curriers' Hall.

This hall originally stood in London Wall, near old Cripplegate Church. The building was chiefly remarkable for a group of beautiful trees which surrounded it. This old hall was removed in 1820. It was for many years the home of various Nonconformist congregations.

The Rev. Edmund Calamy, who had been preaching in his own house in Aldermanbury, took the hall about 1672, which he fitted up for public worship. He remained here until the time of his death. Soon after this the hall was taken by the Particular Baptists, under the Rev. Hansard Knollys, who had been preaching at Great St. Helens. He was a famous minister of the day, his hearers often numbering a thousand. After his death, the hall still continued an important meeting place of the Nonconformists, and was for many years known as "the Cripplegate Meeting."

In 1705, Mr. David Crossby was appointed minister, and served the church for a few years.

At an association of Baptist ministers, held in May, 1719, the following minute occurs: "Mr. David Crossby, who had been an eminent minister, but who had been for some time guilty of scandalous sins, was called before the ministers, who with the deepest compassion reproved him. He seemed both sensible and sorrowful, and the ministers set apart seven days of prayer with him." He seems afterwards to have redeemed his character. He died in 1744, aged seventy-five years.

In 1715, Mr. John Skipp was the minister. The following account of him is given: "He was a man of singular talents and abilities, of very quick, strong natural parts, of great diligence and industry in acquiring useful knowledge, a warm and lively preacher of the Gospel, a zealous defender of the special and peculiar doctrines of it, whose ministry was blessed to many souls for the conversion of some and for the edification of others." He died in 1721.

The next minister was the Rev. John Brine. He died in 1765, aged sixty-three years.

At this period the church was much reduced in numbers, the members amounting to not more than thirty. In 1799, the lease expiring, the congregation removed to Red Cross Street, adjoining Dr. Williams' Library. After this the hall was taken by another

church, but this remained only for a very short time. Soon after this the building was taken down.

Meeting House Alley, Red Cross Street.

This building was a plain structure of an oblong form with three galleries, built about the year 1710. The alley is described as a "good, clean paved court without a thoroughfare." The chapel was first occupied by the Independents, until about the year 1750, when it was occupied by the Particular Baptists.

The first minister of the church was John Lewis. We find him "discharged from his situation for not behaving in a commendable manner."

In 1728, Mr. Samuel Stockell was minister, and drew large congregations, but a manuscript of the day very much qualifies the character of this gentleman. It says: "He pretends to be a great admirer of the Grace of God, although it is to be feared he had not learnt." After this the church was taken by Mr. John Stevens, who had been excluded from the church in Devonshire Square.

In 1760, the church was taken by the Particular Baptists, who held it for a few years, the first minister being Mr. Thomas Craner, who, we are told by Mr. Wilson, "was a man of respectable character, but a drawling and inanimate preacher, and very high in his notions upon some doctrinal points." Mr. Wilson also says: "We have been told that, when Mr. Craner happened to touch upon any doctrine in the pulpit which was disagreeable to his hearers, they would manifest their displeasure by stamping with their feet. As Mr. Craner did not relish this sort of harmony, he, upon one of those occasions, singled out an old man who was particularly active, and threatened that, in case he did not desist, he would descend from the pulpit and lead him by the nose out of the meeting house." Mr. Craner continued here until his death in 1773, aged fifty-seven years, and was buried in the ground behind Maze Pond Chapel.

In 1793, the church was let to the Swedenborgians, who assembled there until about 1800. It was then let to a congregation of Seven h Day Baptists, who had been assembling in Curriers' Hall.

This church does not seem to have lasted long. In 1807, we find that it was taken by a Mr. Franklyn, whose congregation had been worshipping in a small wooden building in Mile End New Town, and consisted of persons who had seceded from the church in Little Alie Street, Goodman's Fields.

Mr. Wilson says that "these persons were of the supra capsarian cast (whatever that may mean) and separated from Little Alie Street because the pastor there did not preach to deny all ungodliness."

The next minister, Mr. John Griffith, seems to have had a quarrel with his church soon after his connection with it. He was excluded from his own pulpit, and went with those who adhered to him to a meeting house in White's Alley, where he preached for some years, we are told, with great acceptance. He afterwards published a book containing "An Account of his Conversion, Call to the Ministry, and some Hints relating to the unjust Proceedings of the above said church towards him."

In 1808, the Sandemanians took a lease of the chapel, and remained there a few years.

Barbican Chapel.

An old Independent congregation met for many years in Barbican. As early as 1695 we find that a Mr. Andrew Burnet was the pastor, and, with his death in 1707, the church for some time became extinct.

In 1724, Dr. Foster was appointed to succeed Dr. Gale as co-pastor, with Mr. Joseph Burroughs, in this church, which at this period was Baptist. Dr. Foster held the office for more than twenty years, and at the same time carried on an evening lecture at the Old Jewry with a large degree of popularity. Pope has celebrated him in the following couplet in the epilogue to his satires:—

"Let modest Foster, if he will excel
Ten metropolitans in preaching well."

At the end of 1744 he succeeded Dr. Jeremiah Hunt as pastor of the Independent congregation at Pinners' Hall. Two years after this it was his melancholy duty to attend the Earl of Kilmarnock in

the Tower, and also on Tower Hill at his execution. Dr. Foster died in 1753, aged fifty-seven years.

The chapel, which is still standing, but now used as a warehouse, was built in 1784, at a cost of £1,100, for a famous minister of that time, Mr. John Towers. His congregation had, up to this time, been meeting in Bartholomew Close. He died July 6th, 1804, aged fifty-seven years, and was buried in Bunhill Fields, where a memorial stone was placed to his memory. He was pastor of this church for the period of thirty-four years.

The church continued in a flourishing condition for a few years, after which the congregation gradually dwindled away until 1860, when it was removed to the north of London.

Loriners' Hall.

In 1699, a congregation of Particular Baptists, who had separated from a General Baptist church meeting in White's Alley, met at Loriners' Hall, which then stood at the north end of Basinghall Street. This lasted but a short time. We find in 1704 that a congregation of Independents was worshipping here.

In 1728 the hall was taken by the Methodists, and in 1739 it was occupied by a clergyman of the Church of England, who had joined George Whitefield's congregation.

In 1750, the hall again changed hands, and soon after was taken down.

On the 17th April, 1704, an association of the Nonconformist churches met at Loriners' Hall, when the following matter was considered: "The great number of Dissenting ministers in London, and the variety of talents and gifts at all times possessed by them, have had a tendency to draw away persons of an unsettled mind from their own places of worship. And it should seem there were such at that period as the late Rev. John Newton used to designate 'the flying camp.'" To check such a practice the assembly determined: "That the members of each church ought ordinarily to attend the worship of God in the church to which they stand related; and that to make a common practice of deserting the assemblies to which they belong is a

great discouragement to the ministers of those churches; that it occasions the neglect of the poor among them; and that the continuance of such a practice has a tendency to weaken and will perhaps in time issue in the dissolution of some churches."

Glovers' Hall.

This hall was situated at the entrance of Beech Lane, leading into Whitecross Street. It was placed, as usual, up a narrow passage, therefore not visible from the street. It was originally part of a palace belonging to the Abbots of Ramsey, and no doubt had been used by them as a private chapel. In 1662, it passed into the hands of the Glovers' Company, who let the hall to the Nonconformists.

On the 25th May of this year we read that "the soldiers came to Beech Lane to a meeting there with their swords drawn. The ensign came with his sword drawn, holding it over the head of him who was preaching, pulling them violently down the stairs and taking them to Newgate."

In the year 1702, the church was extinct, but in 1738 the Baptists gathered a church here, a Mr. Lee being the first minister, who, it is stated, was reckoned "a great preacher, but, at the same time, a notorious liar."

In 1793, the church was let to a body of Baptist Sandemanians, who continued there for eight years, when they removed to an old meeting house in Red Cross Street. After this, Glovers' Hall was not used again for church purposes.

Bartholomew Close.

In Bartholomew Close stood for many years an ancient building called Middlesex House. The site is now covered by Middlesex Court and the offices of the City of London Union. Being so close to the Priory Church of St. Bartholomew, there is no doubt that this ancient

building was originally a part of the conventual church. At what time this place was converted into a meeting house for the Nonconformists is uncertain. Originally, no doubt, the place was used for Romish worship, as there was for many years a very ancient sculpture representing the figure of a priest with a child in his arms. In the cellar underneath were evidently the fragments of an ancient chapel. There was also a very singular window in the building, so placed that a person in the gallery of the meeting house could watch the course of divine worship in the adjoining church. In several parts of this old building were private doors, supposed to have been made to facilitate egress in time of need.

Mr. John Quick, who had held a living at Brixton, in Devonshire, seems to have been the first minister of this Presbyterian Church, which continued to meet here until 1753, when, in consequence of its reduced state, it passed into the hands of the Methodists.

John Wesley preached in this chapel in 1763.

The following incident in the life of John Wesley is interesting. An entry in the parish books of All Hallows, Lombard Street, shews that he preached in this church on the 28th December, 1788. When in his 86th year he said: "I remember preaching in this church about fifty years ago from this circumstance. On leaving the vestry to go into the pulpit, I turned back in some confusion. The attendant said to me 'What is the matter, Sir, are you ill?' 'No,' I said; 'but I have forgotten to bring my sermon.' She replied 'What, cannot you trust God for a sermon?' Upon this rebuke I went into the pulpit, and preached with much freedom and acceptance, and from that time I have never taken a manuscript into the pulpit."

Up to the year 1806, the building was used by the Methodists, but the congregation at this time is stated to have been in a very reduced state, and at the same time very poor.

The later history of this church is not known.

Aldersgate Street.

About the year 1804, a meeting house was erected in Aldersgate Street, opposite Westmoreland Buildings. It was built for a congregation of Calvinistic Methodists, who had previously been

meeting at Shaftesbury House. Mr. Madden, who for a few years had a small congregation in Bartholomew Close, was the first minister.

Mr. Wilson describes the chapel as "a large substantial brick building of an oblong form with three galleries." It has long since disappeared.

Mr. Daniel Neal, the author of the "History of the Puritans," was minister of a church in this street in 1702, having been assistant to Mr. John Singleton. This church afterwards removed to Jewin Street. Dr. Neal died in 1743, aged sixty-five years.

Another chapel in this street stood at the corner of Little Britain, on the site of an old religious house belonging to the Fraternity of the Holy Trinity. Dilworth, in his history of London, says: "This hall was granted by King Henry V. to St. Botolph Parish, after the suppression of the foundations belonging to the Abbey of Cluny, in France, of which this had been one. Some of the building is extinct (1760), the lower part of which serves for a coffee house, and in the upper part the ward and parish officers meet on their parish affairs; but on Sundays and Holy Days is used in a manner more suitable to its institution in the service of God, being the place of worship for a congregation of Nonjurors."

Mr. Wilson says of this sect that "they were a race of men who declined to take the oath of allegiance to William and Mary, under the idea that they were usurpers." He says that "their bigotry was truly contemptible."

From this sect the building passed to the Methodists, and from an entry in Wesley's journal we find that he paid a visit to the place on the 24th May, 1738, and on the 20th September in the same year he mentions his preaching to the society in the same room.

Bare Court, Aldersgate Street.

The congregation worshipping at this church was first gathered together as early as 1660 by the Rev. George Cokayn. This gentleman, who had been for some time minister at St. Pancras, Soper Lane, but had resigned, subsequently formed an Independent

church in Red Cross Street. In the Church of England Mr. Cokayn was a man of considerable note, his church in Soper Lane, now Queen Street, being always crowded with hearers. He was one of the selected ministers to preach at St. Margaret's, Westminster, on one of the Parliamentary fast days. After leaving the church, his congregation, in 1672, met in his own house in Red Cross Street. This house, at that time, being partially hidden by trees, and separated from the adjoining streets by gardens, was well adapted to conceal its congregation from public notice. Mr. Cokayn died in 1691, at the age of seventy-two, having ministered to his congregation for forty-two years. He was buried in Bunhill Fields. The exact spot of his earthly resting place is not known.

One of the deacons of the church was Mr. John Strudwick, grocer, and member of the Clothworkers' Company, who resided on Snow Hill. It was at his house, in 1688, that John Bunyan died while on a visit.

Mr. John Nesbitt succeeded to the pastorate and remained for thirty-three years. It was during his ministry that the chapel in Hare Court was built. We are told that the court at this time was fringed with poplar trees, and the pathway from Aldersgate Street to Red Cross Street was between gardens. This chapel was used until 1772, when a new building was erected. In this building subsequent congregations met until 1857, when the church removed to Paul's Road, Canonbury.

It is an interesting fact that the church still possesses an oil painting which tradition says is a likeness of the old minister at St. Pancras; also Communion plate dating from the same period.

Paul's Alley, Bridgewater Square.

Mr. John Gosnold formed a church here as early as 1646. It met for 120 years in a building which had been erected for a play-house, but for which the Government refused to grant a license. It was a square brick building with three deep galleries, "conveniently fitted up and substantially built," and would accommodate 3,000 persons. Mr. Gosnold was a popular preacher, the chapel being generally filled

"with highly respectable hearers," and among them very often "six or seven clergymen in their gowns, who sat in a convenient place under a large gallery, where they were seen by few."

After the fire the overseers of Cripplegate, knowing the congregation to be large, applied to them to make a collection for the poor. This was done, and the sum of £50 was collected. For twenty years this collection was repeated.

Mr. Gosnold died in 1678, aged fifty-three years, and was buried in Bunhill Fields.

Mr. Thomas Plant succeeded. He was a popular preacher. By some means he gave offence to Lord Bridgewater, whose house then stood where Bridgewater Square now stands. It is related that, by his orders, the "meeting was disturbed and the pulpit and forms broke to pieces." Mr. Plant died in 1699.

In 1695, this church, and the church meeting at Turners' Hall, were united. In the article of union between the two churches it was agreed that one psalm should be sung during Divine worship, and in 1719 it was agreed that there should be singing twice in the afternoon service.

In 1700, Mr. Joseph Stennett, who preached here on one part of the Sabbath, received a message from the church informing him that "several brethren were dissatisfied with him for having preached on the controverted points between the Remonstrants and Calvinists, and that the church expected that he would not preach on those controversies in the future, and that the church had been informed he had preached at Loriners' Hall, and had thereby abetted a schism in the church in White Street, Moorfields, and they expected he would desist from preaching there in future." To these requisitions Mr. Stennett refused a compliance. He was, therefore, "respectfully dismissed from his situation as their minister."

In 1717, Mr. Joseph Burroughs was appointed minister. At this period it appears from the books that the church consisted of about 220 members. He died in 1761, aged seventy-seven years. There is a fine painting of him still preserved in Dr. Williams' Library.

In 1754, Mr. Allen Edwards, a member and deacon of the church, was set down for Sheriff, but refused to take office on account of the Sacramental test, which he considered to be "a vile prostitution of a

sacred office." This became a test case, and was at length carried to the House of Lords, when Lord Mansfield gave judgment in favour of the Dissenters, at the same time declaring "that every attempt to force conscience was against natural and revealed religion, as well as sound policy."

Mr. Richard Allen was a famous minister at this church for twenty-two years. He was also a member of the Society of Calvinistic ministers, who met every week at the Hanover Coffee House in Finch Lane. He died in 1727.

In 1745, the church, which had been meeting at White's Alley, Moorfields, and which for some time had been in a declining state, was removed to Paul's Alley. In the minute book of the former are recorded the two following resolutions :—

"That the church in White's Alley do meet at Barbican for the exercise of religious worship, and have the liberty of the pulpit every Lord's Day in the afternoon except the first Lord's Day in the month."

"It is also agreed that this congregation do remove to Barbican the next Lord's Day ; also the sconces and the candlesticks ; that the pewter be cleaned and afterwards carried to Barbican ; also the great Bible."

The last Baptist minister here was Mr. John Noble, who was chosen in 1766, and remained until the expiration of the lease in 1777. This gentleman was at the time pastor of the Sabbatarian Baptists, meeting at Mill Yard, Goodman's Fields. From this date the chapel was taken for a short time by the Sandemanians, who had been meeting at Glovers' Hall, and subsequently at an old meeting house in Bull and Mouth Street, Aldersgate.

At this meeting house was kept a register of all the persons baptised and by whom performed. This book is now at the Bethnal Green Road Chapel, among the archives of the General Baptist Assembly. The entries date from 19th October, 1716, to 19th December, 1788. The title page is written, and is as follows :—"The Register Books containing a Register of the Name of every individual Person Baptised; also the Baptistory made, Dr. and Cr. ; and an Inventory of all the Garments, Furniture, and Uttensells belonging thereunto ; with an Alphabet for the more ready finding out of any Name. London : 19th October, 1716." The Inventory then follows of the articles in "three good rooms, for the convenience of dressing and undressing."

Founders' Hall.

This meeting house was situate at the top of Founders' Hall Court, and was only accessible by means of a flight of stairs, the lower part being used as a tavern. Mr. Wilson says that "the building is fitted up with great neatness," and that "the congregation is in a respectable state." As early as the time of the Restoration the church was used by the Scotch Presbyterians.

Mr. Jeremiah Marsden, who died a prisoner in Newgate in 1684, is mentioned by Dr. Calamy as "the minister at Founders' Hall."

In 1700, a new meeting house was built, which was used by the Scotch Presbyterians until 1764, when they erected a new building in London Wall at a cost of £1,700.

Mr. Robert Fleming, one of the ministers here, was also one of the Merchant Lecturers at Salters' Hall. He was elected to this office in 1701.

Another famous divine who ministered here was the Rev. Dr. Hunter, who for thirty-one years was pastor of the church. He died in 1802, and was buried in Bunhill Fields, where a handsome memorial was placed over his grave. The inscription is here given, in order to show the style of panegyric indulged in by admirers of the departed at the commencement of the nineteenth century. The inscription was written by Dr. Collyer, of Peckham:

"Beneath this pillar, raised by the hands of friendship, sleep the mortal remains of the Rev. Henry Hunter, D.D., who thro' a long life deemed of those who knew him, alas, too short, served with increased assiduity the cause of religion, literature, and the poor. In him, to distinguished talents and a capacious mind were united energy of disposition, affability of manners, benevolence of heart, and warmth of affection. In the hearts of those who were blessed with his friendship is preserved the most sacred and inviolable attachment. But his best eulogium and his most durable memorial will be found in his writings. There he has an inscription which the revolution of years cannot efface, and when the nettle shall skirt the base of this monument and moss obliterate this feeble testimonial of affection, when finally, sinking under the pressure of years, this pillar shall tumble and fall over the dust it covers, his name shall be perpetuated to generations unborn. Reader, thus far suffer the effusions of

affectionate remembrance, when no adequate eulogium can be pronounced, and when no other inscription was necessary to perpetuate the memory of Henry Hunter, thirty-one years pastor of the Scots' Church, London Wall, and on Wednesday, the 27th October, 1802, left his family and his church to deplore, but never to retrieve, his loss, and silently took his flight to heaven in the sixty-second year of his age."

Mr. Anthony Crole, who had been connected with the church at Pinners' Hall, removed to Founders' Hall in 1778. He died in 1803. Two or three ministers followed, but the church not long after was closed.

The following notice appears in the *Evangelical Magazine* for November, 1797: "The lease of Founders' Hall having expired, after having been thirty-eight years under the pastoral care of the Rev. Mr. Towle, the church will meet at the Postern, London Wall. The re-union took place on the 19th inst., and Mr. Towle with Mr. Butter, will preach alternately."

In the court minutes of the Founders' Company there are two or three references to the letting of the hall for religious purposes:

"1672, April 3—That a committee be appointed to contract for letting the hall and parlor to such persons as will desire to have them for a publick place to preach in."

"1687, August 16—That the Master and Wardens have full power to lett the hall or parlor to any persons to preach or pray in. Not to take less than £20 a year and a year's rent beforehand."

"1690—Received for preaching in the hall, a year's rent beforehand, £25."

"1821, May 7—Dr. Collyer and Mr. Pearce, from the Salters' Hall congregation, attended and offered to take the meeting for one year and to quit at three months' notice."

Coleman Street.

In this neighbourhood from time to time several Nonconformist churches existed for short periods. One of these was formed by the Rev. John Godwin, who was presented to the living of St. Stephen,

Coleman Street, in 1633, and resigned it in 1645, when he set up a private meeting house in the parish on his own account.

Mr. Neal, in his "History of the Puritans," says: "Mr. John Godwin was a learned divine and a smart disputant, but of a peculiar mould, being a republican, an independent, and a thorough Arminian. He was ejected from Coleman Street because he refused to baptize the children of his parishioners promiscuously, and to administer the sacrament to the whole of the parish." Dr. Calamy says of him: "He was a man by himself, was against every man, and had every man almost against him."

There seems at this time to have been some angry words between the Presbyterians and Independents. Mr. Thomas Edwards, a Presbyterian who describes himself as a minister of the Gospel, thus speaks of Mr. Godwin: "There is Master John Godwin, a monstrous sectary, a compound of Socinianism, Arminianism, Litutinism, Antinomianism, Independency, Popery, yea, of Sceptism." Mr. Godwin then charges Mr. Edwards with "forgery, lying, jugglery, littleness, malice, bloody negociation against the saints, obscene and scandalous writing," &c.

There can be no doubt that Coleman Street was at this time a very warm place so far as religious teaching was concerned.

In 1648 was published a book with this title: "Coleman Street Conclave Visited, and that Grand Impostor, the Schismatic Cheater-in-Chief (who has long slyly lurked therein), Truly and Duly Discovered; containing a Most Palpable and Plain Display of Mr. John Godwin's Self-conviction (under his own handwriting), and of the Notorious Heresies, Errors, Malice, Pride, and Hypocrisy of this Most Huge Gargantua in Falsely-Pretended Piety, to the Lamentable Misleading of his Too-Credulous Soul, Murdered Proselyte of Coleman Street, and Elsewhere. Collected principally out of his own Big Braggadocio Wave-like Swelling and Swaggering Writings, Full Fraught with Six Footed Terms and Fleshly Rhetorical Phrases Far More than Solid and Sacred Truths, and may fitly Serve (if it be the Lord's Will), like Belshazzar's Handwriting on the Wall of his Conscience, to strike Terror and Shame into his own Soul and Shameless Face, and to Undeceive his Most Miserably Cheated and Enchanted or Bewitched Followers. 1648." Facing the title is John Godwin's picture, with a windmill over his head, and a weathercock upon it. The devil is represented blowing the sails, and there are other hiero-

glyphics or emblems about him designed "to shew the instability of the man."

This Mr. Edwards was the most prolific writer of his time. One of his works was entitled "Antapologia; or, a Full Censure to the Apologetical Narration, &c., wherein is handled many of the Controversies of these times; humbly also submitted to the Honourable Houses of Parliament. By Thomas Edwards, Minister of the Gospel, 1644. 4to, pp. 367." He concludes the dedicatory epistle of this work as follows: "I conclude this Epistle as Beza doth his Dunlitius' Farewell. The Lord keep thee and all thine from all evil, and especially from noonday devils which walk about in this place, and in these times—that is from the errors of Anabaptism, Brownism, Antinomianism, toleration of sects and schisms, under pretence of liberty of conscience."

In the course of the work, writing on the exile, voluntary and involuntary, of several ministers of the time, he makes these remarks:

"Into what remote and far country were you banished? And what were the companions of your exile? Certainly the reader . . . will think, 'Alas, good men!' Into what Patmos, Indies, or remote wilderness were they banished, and forced to fly, and will never imagine that those men were the exiled ministers, and this their exile, who, in a time of common danger, and suffering in their own land, went with their wives, children, estates, friends, knights, gentlemen, citizens, over into Holland; where they lived in plenty, safety, pomp, and ease, enjoying their own ways and freedom, and when the coasts were cleared, came over into England, were entertained and received with all respects and applause, and are now members of the Assembly of Divines."

In another work, the same author, Mr. Edwards, who signs himself "a Minister of the Gospel," writes to Mr. Godwin:

"Mr. Godwin, will you never leave your scoffing and scorning, your reviling and reproaching of all men, stuffing your pages with great scribbling words, and filling whole leaves with nothing but jeers and multitude of six-footed words, instead of reason and argument? Will you, by all your writings and preachings, make good that title which, by way of reproach, was first given to you, namely, 'The Great Red Dragon of Coleman Street'?"

One of the books published at the time in connection with Mr. Godwin was the following:

"The Great Accuser cast down; or, a Public Trial of Mr. John Godwin, of Coleman Street, London, at the Bar of Religion and Right Reason. It being a Full Answer to a certain Scandalous Book of his, lately published, entitled: 'The Triers Tried and Cast,' &c. Whereupon, being found Guilty of High Scandal and Malediction, both against the Present Authority and the Commissioner for Approbation and Ejection, he is here sentenced and brought forth to Deserved Execution of the Press. By Marchamont Needham, Gent., 1657. 4to, pp. 131."

The style of Mr. Godwin's writings may be judged by the title of a reply which he published in a dispute with a clergyman of the Established Church. The title is "The Younging Elder," and which, he tells his readers, was "compiled more especially for the Christian Instruction and Reducement of William Jenkyn, a Young Presbyter, lately Gone Away like a Lost Sheep from the Ways of Modesty, Conscience, and Truth, occasioned by a late Pamphlet containing very little in it but what is chiefly reducible to one or both of those two Unhappy Predicaments of Youth, Ignorance, and Arrogance, clearly demonstrated by J. G., a servant of God and man in the Glorious Gospel of Jesus Christ."

Mr. Godwin continued to preach at his meeting house in Coleman Street Parish until his death in 1665.

Swan Alley, Coleman Street.

This meeting house was under the charge of Thomas Venner, who was by trade a cooper. He was one of the sect called "Fifth Monarchy Men," and was accustomed to warm the zeal of his admirers with passionate expositions of a fifth universal monarchy under the personal reign of King Jesus, who would put the saints in possession of the kingdoms and cause all other human governments to cease. This unfortunate man deluded his followers to take up arms, and by this means prove their case. It is related that "Thomas Venner, taking occasion of the oaths of allegiance and supremacy being enforced and

holding all swearing unlawful, preached an inflammatory sermon on Sunday, January 6th, 1660, at the meeting house in Swan Alley before an auditory of Fifth Monarchy men. He then sallied forth with fifty or more well-armed fellows towards St. Paul's Cathedral, intending the subversion of the restored dynasty, or die in the attempt. On the way they were joined by confederates from other districts, a murderous assault being made upon all who opposed them." This action ended in a dismal failure. Venner was tried for insurrection, and found guilty. He was hanged in front of the door of his meeting house in Swan Alley.

Bell Alley, Coleman Street.

In 1640, a Baptist church was formed here by Thomas Lamb. In 1643, Mr. Henry Deane joined the church, and soon after was appointed assistant to Mr. Lamb, on which occasion Mr. Deane was baptized by immersion. A fierce controversy on this subject was then raging, and a Dr. Featley published a work, which, at the time, had a large circulation, entitled:

"The Dippers Dipt, the Anabaptists Duck'd and Plung'd over Head and Ears at a Disputation in Southwark. Also a Large and Full discourse of their (1) Originall, (2) Severall Sects, (3) Peculiar Errours, (4) High Attempts against the State, (5) Capitall Punishment. The fifth edition augmented with (1) Severall Speeches before the Assembly of Divines, (2) The famous History of the Frantick Anabaptists, (3) Their wild Preaching and Practices in Germany. Together with an Application to the Kingdome, Especially to London. By Daniel Featley, D.D. Printed for N. B. and Richard Royston at the Angel, in Ivy Lane, 1647."

Soon after, a reply to this book was published by Mr. Lamb, and Mr. Denne, entitled "An Apology for some called Anabaptists in and about the City of London on behalf of themselves and others of the same judgment with them."

Mr. Lamb died in 1672.

From this church in 1649 Samuel Oates (father of Titus Oates) was sent out as an itinerant preacher.

In 1705, the church ceased to exist.

Armourers' Hall, Coleman Street.

As early as 1647 this hall was the home of a Presbyterian church. The first minister was the Rev. Richard Steel, who had held the living of Hanmere, Flintshire, for about twenty-five years. He preached to a congregation in the morning and at the same time ministered to a congregation at Hoxton in the evening. He wrote and published a work which passed through several editions, entitled "An Antidote against Distractions in the Worship of God." This book was written in prison.

Richard Steel was educated at St. John's College, Cambridge. Dr. Calamy says: He was a good scholar, a hard student, and an excellent preacher." He died in 1692, aged sixty-four years.

There were two succeeding ministers here until 1709, when the church became extinct.

Finsbury Chapel.

In the year 1810 Dr. Alexander Fletcher was appointed to fill the pulpit at Miles Lane meeting house. The place was soon found insufficient to accommodate the crowds who flocked to hear him. Accordingly, Albion Chapel, London Wall, was built, the foundation stone being laid by Dr. Waugh, assisted by the Rev. Dr. Fletcher.

On the 13th July, 1825, the first stone of Finsbury Chapel was laid by Dr. Fletcher. The building was opened in 1826, having cost £10,000.

During Dr. Fletcher's life the chapel was always crowded. He died on 30th September, 1860, at the age of seventy, and was followed by the Rev. A. McAuslane, who preached his first sermon on the 16th March, 1862, and resigned the charge in 1880. From this time the congregation gradually declined, and in 1893 the building was taken down.

New Broad Street.

In the neighbourhood of what is now known as New Broad Street, but two centuries ago was better known as "Petty France" (a large number of French people dwelling there), stood two well-known meeting houses.

One of the earliest ministers here was the Rev. Mr. Vincent, who held for a short time the living of St. Mary Magdalene, Milk Street, but on the passing of the Act of Uniformity in 1662 had resigned. This gentleman was most active in his ministrations to the afflicted ones during the fearful plague of 1665, and was wonderfully preserved through it all. He wrote a graphic account of the event in a book which is in the Guildhall Library, entitled "God's Terrible Voice in the City."

In a pamphlet published in 1662, entitled "Behold a Cry, or a True Relation of the Inhuman and Violent Outrages of divers Soldiers, Constables, and others Practised upon the Lord's People commonly though Falsely Called Anabaptists in and about London."

We read that, on the 15th June, 1662, "the soldiers came with great fury and rage, with their swords drawn, to the meeting in Petty France, and took away him that preached unto Newgate." "On the 29th June, the soldiers again came full of rage and violence, with their swords drawn. They wounded some, broke down the gallery, and made much spoil."

In 1702, an attempt to introduce singing into the services at this chapel was made, but without success.

In 1708, the congregation, which had been gradually declining, was in a very reduced state. Soon after this the church was dissolved and the building taken down.

In 1729, another meeting house was built in this street. It is described as "a large building with three deep galleries of five seats each, capable of accommodating a large congregation."

This church was formed by seceding members of the church in Miles Lane, very serious differences having arisen among the congregation there.

The first minister was Dr. John Evans, who had been for several years Sunday evening lecturer at Salters' Hall, where his congregation so much increased that a larger meeting house was built for him in

New Broad Street. He was also one of the Merchant Lecturers at Pinners' Hall. He acquired a considerable reputation at this time from a dispute in which he was engaged with Mr. John Cumming, minister of the Scotch Church, London Wall, "on the importance of Scripture consequences." "In the Arian controversy he refused to subscribe to any articles, but maintained the orthodox sentiments." He died 16th May, 1730.

The succeeding minister was the Rev. Dr. Guyse. Toplady, in his writings, relates that Dr. Guyse lost his eyesight while preaching in the pulpit, and in consequence was forced to conclude his sermon without notes. An old lady, who was a member of the church, said to him on coming down from the pulpit, "God be praised that your sight is gone; now we shall have no more notes. I wish that the Lord had taken away your sight twenty years ago, for your ministry would have been much more useful by twenty degrees."

Dr. Samuel Brewer was one of the Tuesday evening lecturers here. Some people said that when it was his turn to preach, they learnt from his prayers all the religious news of the city and neighbourhood, as he took notice of every event. He was a man of great piety, and beloved by all.

"Having many seafaring people among his hearers, whenever a merchant ship was going to sail, he specified the captain, the mate, the carpenter, the boatswain, and all the sailors with great affection, and it is said that, impressed with a belief of the benefit of his prayers, they frequently brought him home, as a token of gratitude, something of the produce of the country to which they went." He died in 1796, aged seventy-three years.

The following notice appears in the *Evangelical Magazine*, 31st December, 1800: "The Rev. Ben Gaffee, late of Homerton Academy, was ordained to the pastoral office over the church in New Broad Street, lately under the care of the Rev. Dr. Stafford deceased. The Rev. Joseph Brocksbank began with prayer and reading the scriptures; Dr. Fisher explained the nature of a Gospel church, and asked the questions; Mr. Child, a deacon of the church, declared the proceedings of the church since the death of their pastor; Mr. Gaffee declared his profession of faith; Mr. Gaffee, of Hatfield Heath, prayed the Ordination Prayer; Mr. Good delivered the charge from Acts xviii., 25; Mr. Barber offered the general prayer; Mr. Knight, of Southwark,

preached to the people from II. Chron. xv., 2; and Mr. Ford, of Stepney, concluded with prayer. Mr. Wall gave out the hymn. A very large auditory attended, and the whole service was conducted with much solemnity. This place of worship was built in 1727, and from that time to the present [a space of seventy-three years] it is worthy of remark that the church has had but two pastors—Dr. Guyse and Dr. Stafford."

Pinners' Hall, Old Broad Street.

This old hall sustained, for more than a century, the reputation of being one of the most celebrated places of worship among the Dissenters. The building stood at the upper end of Pinners' Court. It was an ancient structure with six galleries, having originally been part of an Augustine priory, and afterwards converted into a building for the manufacture of Venetian glass. For many years it was known as the "Glass House in Old Broad Street." The celebrity of this chapel was occasioned in a large degree by the establishment here of the "Merchants' Lecture," which was first commenced in the year 1672, and conducted for many years by some of the most distinguished preachers of the day.

Four Independents were joined to two Presbyterians to preach by turns. Dr. Manton, Dr. Owen, and Mr. Baxter were among the first lecturers. Following these were John Howe, Matthew Mead, Vincent Allsop, and Daniel Williams, the munificent founder of the library which still bears his name.

The old hall was crowded with listeners, many of whom travelled on foot from distant suburbs to attend these lectures.

The agreement, however, which had been entered into between the Presbyterians and Independents, did not last very long, for we find that in 1694 an open breach on doctrinal matters took place, which was never healed up.

Four of the dissentients—Dr. Baker, Mr. Howe, Mr. Allsop, and Mr. Williams—removed to Salters' Hall, Cannon Street, where a rival lecture was set up at the same day and hour. Two only remained at Pinners' Hall—Mr. Cole and Mr. Mead—to whom an addition of four names of the Independent connection was afterwards made.

Mr. Cole was a very famous preacher in his day. He had been Principal of St. Mary's Hall, Oxford. Coming from there to London, he took an active part in all the religious controversies of the day. He died in 1697.

The lecture, after having remained at Pinners' Hall for one hundred and six years, was removed to a chapel in Great St. Helen's, after which, in 1778, it was removed to the chapel in New Broad Street. In 1844, the lecture was removed to the Poultry Chapel, when the attendances were so small that the services were held in the vestry. It was afterwards removed to the Weigh House Chapel.

It was to Pinners' Hall that Sir Humphry Edwin, when Lord Mayor in 1698, carried the regalia of his office. Toulmin, in his "History of the Dissenters," thus writes of this action: "The conduct of Sir Humphry Edwin, a Dissenter and the Lord Mayor of London this year, in carrying the regalia of his office to the meeting house at Pinners' Hall, will be deemed by many to have been injudicious, and in those times of irritation calculated to raise jealousy and influence the passions. The fact is that unhappy consequences arose from it, both in this and the succeeding reign. It was represented by a warm advocate for the church, not only as a reproach to the laws and magistracy of the City that the Mayor should carry a sword of state with him, as the divine elegantly expresses himself, 'to a nasty conventicle' that was kept in one of the City halls, but as 'a horrid crime.'"

The first minister was the Rev. Anthony Palmer, who, quoting an Oxford historian, "carried on the trade of conventicling to the last, and was buried in the phanatical burying ground joining old Bedlam near to Moorfields by London." No doubt this refers to Bunhill Fields.

Richard Worell succeeded. He was the son of a Royalist mayor in the Isle of Wight. He had offers of preferment if he would conform, but he said "I will risk comfort and freedom if the people at Pinners' will openly hazard their money"—and they did so, among whom was Sir Henry Tulse, Lord Mayor. Mr. Worell died in 1705.

Isaac Watts preached here for four years on Sunday afternoons previous to his going to Bury Street, and on Saturdays a Society of Seventh Day Baptists had the old hall to themselves. Their minister was Thomas Bampfield, who had held a living in Dorsetshire and was one of the prebendaries in Exeter Cathedral. These preferments he

resigned on the passing of the Act of Uniformity in 1662, but they were restored to him at the Restoration. He died in Newgate, 1684, aged seventy years, and was buried "amidst a large concourse of spectators, in the burial ground behind the Baptist meeting house in Glass House Yard." *

In 1690, Mr. Joseph Stennett was appointed pastor to the church, and it is related that "though they were able to do but little towards the support of his family, which proved numerous, yet no temptation could ever prevail on him to leave them, but he continued their faithful and most affectionate pastor to his dying day" (Ivimey). He died in 1713, aged forty-nine years.

In 1710, Jeremiah Hunt, who had come from Norwich, was appointed minister of the church. Mr. Pike observes that Mr. Hunt's "election was an unfortunate procedure, for it marked the fatal first step towards a declension in doctrine and prosperity."

In 1727, Mr. Edmund Townsend was appointed minister of the church. Mr. Ivimey says: "He was a worthy and respectable man, and though not particularly distinguished for literary attainments, was yet a useful minister, and greatly esteemed in his day." He died in 1763, having been for some time incapable of preaching. He was buried in the ground behind the Baptist meeting house in Mill Yard.

The church continued at Pinners' Hall until 1727, when it was removed to Curriers' Hall, and in 1799 to Redcross Street, and from thence to Devonshire Square. Writing in 1808, Mr. Wilson says: "The last few divines connected with this ancient meeting house were of a very different stamp to their predecessors, and preached, to a great extent, to empty pews."

Writing in 1812, Mr. Ivimey, in his history, says: "This church is reduced to about six members, and the congregation is not much more numerous."

It was in this hall that John Bunyan preached his sermon on "The Greatness of the Soul," published in 1683. It is described on the title page as "First Preached in Pinners' Hall."

A writer of the day says: "When Mr. Bunyan preached in London, if there were but one day's notice given, there would be more people come together to hear him preach than the meeting house

* *Vide* Devonshire Square.

could hold. I have seen, to hear him preach, by my computation, about eleven hundred at a morning lecture by seven o'clock on a working day in the winter time."

The following lines on ministers of the day are from the *Gentleman's Magazine* for 1736. They are entitled: "Verses Made on the Dissenting Ministers and Found at Hamlin's Coffee House. By an Uncertain Author":

"Behold how papal Wright, with lordly pride
Divides his haughty eye on either side,
Gives forth his doctrine with imperious nod,
And fraught with pride, addresses e'en his God.

Not so the gentle Watts; in him we find
The fairest portion of a humble mind;
In him the softest, meekest virtue dwells,
As mild, as light, as soft as evening gales.

Tuning melodious nonsense, Bradbury stands
With head uplifted, and with dancing hands;
Prone to sedition, and to slander free,
Sackerville Hore was but a type of thee.

Mark how the pious matrons flock around,
Pleased with the tone of Guyse's empty sound;
How sweetly each unmeaning period flows,
To lull the audience to a gentle doze.

Eternal Bragge, in never-ending strains,
Unfolds the wonders Joseph's coat contains;
Of every hue describes a different cause,
And from each patch a solemn history draws.

With soundest judgment and with nicest skill,
The learned Hunt explains his Master's will,
So just his meaning and his sense so true,
He only pleases the discerning few.

But see the accomplished orator appear,
Refined in language and his reasoning clear,
Thou only, Foster, hast the pleasing art
At once to charm the ear and mend the heart."

We have now completed our circuit round the old City, and have, in some small degree, gathered together the histories of the many old chapels and meeting houses existing during the last two centuries, the nature of the work carried on in them, and the kind of men who carried on that work. Many serious imperfections must have been noticed in their lives; at the same time, much noble and self-denying work was carried on under the most trying and difficult circumstances. Let us, who live in the happier days of true religious liberty, endeavour to follow the examples of patience and fortitude so nobly set by those old ministers now at rest.

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